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THE

# RELIGIOUS WORLD DISPLAYED;

OR,

## A VIEW

OF THE

FOUR GRAND SYSTEMS OF RELIGION, JUDAISM, PAGANISM, CHRISTIANITY, AND MOHAMMEDISM;

AND OF THE

VARIOUS EXISTING DENOMINATIONS, SECTS AND PARTIES, IN THE CHRISTIAN WORLD.

TO WHICH IS SUBJOINED,

A VIEW OF

DEISM AND ATHEISM.

IN THREE VOLUMES.

BY THE

REV. ROBERT ADAM, B. A. OXFORD;

MINISTER OF THE EPISCOPAL CONGREGATION, BLACKFRIAR'S WYND, EDINBURGH; AND CHAPLAIN TO THE RIGHT HONOURABLE THE EARL OF KELLIE.

Prove all things: hold fast that which is good.
1 THESSAL. 5. v. 21.

VOL. I.

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1809.

"We have, I verily believe, in our country, the best establishment of Christianity, in doctrine and discipline, and the most conducive to every good purpose of society; but yet it behoves us to look impartially into the different controversies and opinions, and Confessions of Faith."—Archbishop DRUMMOND's *Letter on Theol. Study*, subjoined to his *Sermons*, 8vo. 1803.

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1-13-1933

TO THE MEMORY

OF

THE RIGHT REVEREND

DR WILLIAM ABERNETHY DRUMMOND,

OF HAWTHORNDEN,

TITULAR BISHOP OF GLASGOW,

AND

SENIOR MINISTER OF THE EPISCOPAL CONGREGATION, BLACKFRIAR'S WYND, EDINBURGH;

WHO,

THROUGH A LIFE PROLONGED FOR VALUABLE PURPOSES,

AND THROUGH THE VARIOUS FORTUNES OF THE CHURCH

TO WHICH HE BELONGED,

CONTINUING EVER FAITHFULLY AND ZEALOUSLY

TO EXERCISE PIETY TOWARDS GOD,

AND CHARITY TOWARDS MAN,

DIED ON THE 27TH OF AUGUST, A. D. 1809,

IN THE 89TH YEAR OF HIS AGE,

AND THE 22D OF HIS EPISCOPATE,

FULL OF YEARS AND OF HONOUR;

THIS WORK

IS INSCRIBED

BY THE AUTHOR,

WITH FEELINGS OF GRATITUDE,

WITH THE AFFECTION OF A SON,

AND WITH THE VENERATION DUE

TO

AGE, CHARACTER, AND WORTH.

# PREFACE.

As the Scriptures, from whence all Christians investigate their principles of belief, and rules of conduct, have been variously interpreted by different commentators and others, these diversities have given birth to a multiplicity of different sects and parties. And, as the history and knowledge of religious sects may be said to constitute a branch of general, ecclesiastical, and literary history, a part of the original materials, of which the following work is composed, was collected, not so much with a view to publication, as to satisfy private curiosity, and from the desire of adding to the author's stock of professional knowledge.

He now submits it to public inspection with much diffidence, though not without good advice, foreseeing, that, notwithstand-

ing all his labour and endeavours to come at the real knowledge of the history and present state of the various controversies and parties into which the religious world is unhappily divided, he will be found to have mistated or misunderstood the principles or practices of some religionists, and will be himself misunderstood in what he has said respecting others.

By the operation and influence of private vanity, or of that wisdom which is too confident in its own opinions, and too contemptuous of those of others, opinions rise into doctrines, doctrines swell into distinctions, and distinctions increase and break off into sects, extending and multiplying into endless circles. And, as Dr Hey has well observed—"Some sects have no precise ideas, and therefore no Creeds, Catechisms, Confessions of Faith, nor any ecclesiastical history; hence their doctrines will be unsteady; sects will ramify and mix imperceptibly, keeping the same *names*, in such a manner as to elude all regular and systematical investigation."[a]

Taking therefore into account, the comprehensive object of this work; the neces-

[a] *Norrisian Lectures*, Vol. III. p. 38.

sity of close investigation, and patient discrimination;—the great number of works to be consulted; the correspondence, and other requisites for doing justice to the subject, I may be allowed to say of my office, without magnifying it, that it is one of no small labour and difficulty. And the more heartily the reader agrees with me in this, he will of course be the more disposed to exercise candour, and make all due allowance for my failures in the discharge of it.

But though, considering my delicate state of health, the little leisure that I enjoy from the important duties of a small, but laborious charge, and other disadvantages under which I labour, few may be of opinion that I was prompted by *prudence* to undertake it; most readers, I trust, will admit that, in discharging it, I have been guided by *candour* and moderation.

No one, it is hoped, who shall take the trouble of looking into these volumes, will here find his principles attacked or decried; as far, at least, as I may have misrepresented those of any sect or party whatever, so far have I failed in my object, which was to give a fair and candid statement of existing sentiments, and differen-

ces of opinion, on the important subject of religion.

Should this work, therefore, fall into the hands of any "men, brethren, or fathers," who may be disposed to estimate its value from the quantity of abuse that I have thrown upon the various sects and sectarists, or from the severity with which I have treated them, they will be much disappointed, I trust, in perusing it. To such readers, and such, perhaps, there still are, though I fondly hope, "*rari nantes in gurgite vasto*," I have only to say, "Go ye and learn what that meaneth"—"Now abideth *faith, hope, charity*, these three; but the greatest of these is *charity*;" and to remind them, in the words of an able divine of the present day, whose *churchmanship* has never, I believe, been called in question, that—"Since, unhappily, there are still so many subjects of debate among those who 'name the name of Christ,' it is doubtless every one's duty, after divesting himself, as much as possible, of prejudice, to investigate those subjects with accuracy, and to adhere to that side of each disputed question, which, after such investigation, appears to him to be the truth. But he transgresses the favourite precept of his

Divine Master, when he casts injurious reflections, or denounces anathemas, on those who, with equal sincerity, view the matter in a different light; and, by his want of charity, does more harm to the religion of the Prince of Peace, than he could possibly do good, were he able to convert all mankind to his own orthodox opinions."

On the principle of *Fleury*, that "every one ought to be believed concerning his own doctrine, and the history of his own sect," I have not only had recourse to various works wherein the principles and practices of the several denominations, sects, and parties, are detailed by themselves and others, and have carefully culled from them whatever seemed applicable to my purpose; but I have also invited to my assistance living authors, or other learned and distinguished characters of most denominations. And, I am happy to say, that there are very few instances in which, on my stating the object and plan of the work, the invitation has not been very readily and cheerfully accepted.

It would give me pleasure, were I at liberty to mention the names of all those who have either written, or contributed towards, the following account of their re-

spective denominations, both as it would give authenticity and respectability to the work, and as such notice is the very least that I owe them. But, while I must now be satisfied with acknowledging my obligations to them all in general, I feel it my duty to mention here, and I hope I shall be excused for mentioning in particular, two very able and willing contributors in London; the Rev. *C. E. A. Schwabe*, and *Joshua Van Oven*, Esq.; the former a learned, respectable, and amiable pastor of the Lutheran Church; and the latter, a learned, distinguished, and worthy member of the Society of German Jews;—"an Israelite *indeed;*" one of many *qui tales sunt, utinam essent nostri.*

Some of my friends have done me the favour to proffer their assistance, and some of my correspondents have kindly promised to continue theirs, for the improvement of this work; and I will be happy to open a correspondence with others, for the same purpose. I also look up to the public organs of criticism for many useful hints and remarks, of which I will thankfully avail myself, if candidly communicated; so that, should a second edition be called for, it will most likely be more correct, and less un-

worthy, in many respects, of the public attention.

That I should be permitted to see another edition, is, I freely admit, what I anxiously wish and desire; for, as the work will most likely survive the author, I would not that any unjust aspersion, cast by him, however unintentionally, on any sect, party, or individual whatever, should remain unwiped away, when the hand that guides this pen shall be mouldering in the dust, and no longer able to erase it. At the same time, I have not the vanity to think, that, through any art or industry of mine, even with all the assistance I shall have, this *Display*[a] will be very generally gazed at and admired; and much less, that I shall be able to please all parties; nor have I the folly to attempt it.

I am aware that there are some who will think that I am become their enemy, because I have told them the truth; but, though candid where candour is a duty, I

[a] The word *View*, which I should have preferred, had it not already been anticipated, could not well be wholly avoided in the title-page; but I wish the above, or rather the *original title*, to be used in all cases, wherein this work is meant, that it may not interfere with that of *Hannah Adams*, which is now so well known, that it requires no recommendation from me.

shall never be afraid to "blame where I *must*;" and as I do not admit that I have done such people any injury, or given them any just ground of offence, they need look for no reparation, nor expect that I shall apologize or contend.

Let me be fully convinced of my errors and mistakes; let me be shewn clearly and candidly the "hay and stubble" of my performance, and I will not be backward to gather them into bundles, nor the last to set a match to them, that they may be burnt. But remarks grounded on facts or plain truths, if likely to do more good than harm, I will neither erase nor suppress; nor will I enter into controversy, aware how little is generally gained by it, while it seldom fails that much is lost; and, that there is often more religion in not contending, than there is in that about which we contend. Were we to sit down and consider how we shall account for our quarrels and contentions when at the *end* of our journey, we should not be so apt to fall out by the way.

I have frequently adopted the sentiments, and sometimes nearly the language, of others, without acknowledging it, partly to avoid crowding my pages with notes, which are still unavoidably numerous, and

partly as, in many instances, I know not, at this day, to whom I am indebted. But no one, surely, will complain that I have been sparing of authorities; nor is it likely that those authors, living or dead, whom I have chiefly consulted, would have grudged me the use that I have made of their writings.

So numerous are the quotations and references in the following work, that some of them must of course be from second-hand; I cannot therefore take upon me to vouch for their being correct in every instance; yet I trust that mistakes of this nature are but few.

I also beg leave to mention here, in justice to those who reviewed in MS. the following views of their respective denominations, that some alterations were thought necessary in several of those articles, after they had received their corrections; at the same time, I am not aware that I have made any alterations or additions, that those gentlemen will not sanction, or that they will disapprove or condemn.

Viewing things as of far more importance than words, I have paid no great attention to the language in which these volumes are written. I trust, however, it

will be found to be in general correct and perspicuous. More indeed than this, the reader cannot reasonably expect, for the character of the work will scarcely admit of ornament;—

"*Ornari res ipsa negat, contenta doceri.*"

But, to pass from the work and its author, compiler or editor, as the reader shall be pleased to call him, to what is of more serious consequence, the subject of which it treats.

The perusal of these volumes may perhaps, in some measure, gratify the reader's curiosity, but it cannot fail to be at the expence of exciting his serious regret; for he must here observe how busy the enemy has been in sowing tares among the wheat;—he must behold a melancholy illustration of the 19th article of the Church of England, in the errors of many societies; and, what is more, he must even remark some, who call themselves Christians, cutting and carving our religion, to make it more grateful to unbelievers.

He who strives to reconcile differing parties, and to ameliorate opposite interests, deserves well of his fellow-creatures. Yet,

"let God be true, but every man a liar." Let us not, in our eagerness to conciliate, abandon a single article of "the faith once delivered to the saints," aware that such conduct would involve us in guilt of the deepest dye, while wes hould not thereby attain the object for which that guilt was incurred; for, as Christianity enjoins and requires holiness of heart and life, it will ever be opposed and rejected by the carnal mind that is enmity against God, and by the evil heart of unbelief.

Besides, it is not, perhaps, so much because of our doctrines, as of our divisions, that infidels reject and despise our religion. Beholding the numberless divisions and contentions that have in all ages prevailed among professing Christians, they reject Christianity itself, and view it merely as an apple of discord;—as a Babel, or, as "a beast with many heads and horns all pushing at one another." Fix on any period of the Christian Church;—look into the ecclesiastical history of that period, and what will you find it to be? Little more, I suspect, than the history of the struggles of different sects and parties to overturn the systems of others, in order to build up their own. And, whether the rent be reaching

nearer to the foundation, or we of the present day be more disposed, than those who have gone before us, to keep "the unity of the Spirit in the bond of peace," I shall not now venture to say; but, from the data here laid before the reader, shall leave him to judge for himself.

It seems reasonable to expect, that they who bear the same name,—whose hopes are built upon the same foundation,—who are led by the same spirit,—who are opposed by the same enemies, and interested in the same promises, would look upon each other with mutual complacence,—would love as brethren,—would bear each other's burdens, and so fulfil their Master's law, and copy his example. But, is such the character of professing Christians in the present day? Alas! instead of this, a mistaken zeal for his honour, or a blind attachment to their respective peculiarities, fills them on all sides with animosities against their fellow-disciples; splits them into a thousand parties; gives rise to fierce and endless contentions, and makes them so earnest for their own peculiarities, and so prejudiced against those of others, that the love, which is the discriminating characteristic of his religion, is scarcely to be

found amongst them, in such a degree of exercise, as to satisfy even candid observers whether they bear his mark or not.

Hence it is that unbelievers keep aloof from the belief and profession of Christianity; and, through these divisions and dissentions, are the name and doctrine of Christ still blasphemed among Jews and Pagans, among Turks and Infidels. And yet, I know not, that such "stumbling-blocks" have been more numerous, or more prominent, in any country, of late years, than in our own; or, that religious discord raises her head higher any where, at this day, than in Scotland, and among ourselves, where she has had the boldness, I may say the effrontery, to ~~show herself~~ even in the formation of an association, in which unanimity, harmony, and co-operation, among all Protestants at least, *might surely* be expected, and if found, would be no great virtue; and where party-work, division, or discord, cannot fail to be condemned.[1]

——— "*Pudet hæc opprobria nobis*
"*Et dici potuisse, et non potuisse refelli.*"

[1] The want of room prevented my giving, as was proposed, a list and some account of the various societies and associations for propagating and promoting the knowledge of Christianity,

Among the other visible ill effects of our religious divisions and party distinctions, effects too numerous for me to recount at present, "we may reasonably reckon as a very considerable one," says good Mr Nelson, "the great *decay* of the *spirit* and *life* of *devotion;* for, while men are so deeply concerned for their several *schemes*, and *pursue* them with the *vigour* of their *minds*, and the *bent* of their *affections*, the *solid* and *substantial* part of *religion* is apt to *evaporate;* and '*charity*, the very bond of peace and of all virtues, without which, whosoever liveth, is counted dead before GOD,' is but too frequently made a sacrifice to those differences that divide us."

Admitting then, that the subject is not exclusively painful;—that our differences of opinion on the subject of religion are in many instances innocent, and, for some purposes, even useful;—allowing that they promote enquiry, discussion, and knowledge; that they help to keep up an attention to religious subjects, and a concern about them that might be apt to die away,

both at home and abroad. With most of these, however, the generality of readers are, I trust, more or less acquainted; suffice it therefore only to remark here, that *two* Bible Societies have very lately been formed in this place.

in the calm and silence of universal agreement;—in a word, granting that they provoke examination, prevent implicit faith, and lead Christians to build their principles on a firm foundation:—these advantages might be allowed considerable weight in abating the ill effects of our numerous divisions, did Christians in general possess the disposition which Christianity labours above all others to inculcate and inspire. But, as our divisions are seldom accompanied with mutual charity, or rather, as they are naturally hostile to that charity which our religion forbids us to violate, and have so unhappy a tendency to check the life and growth of the religious principle within, they cannot be desirable in a religious point of view; and they are surely ill calculated to promote the peace and happiness of civil society.

Nay, admitting that the Scriptures have descended to us unimpaired, chiefly through them; or that the sects and heresies which have scandalized the faith, have served to prevent the mutilation of its records:—even this advantage, combined with the others, can be no equivalent for the loss, or the decay, of those *essentials* of religion which Mr Nelson here laments. For, if

the mind be not spiritually enlightened, as well as the judgment rightly informed;—if the heart be not savingly changed, and the affections set on things above, the passions properly subdued, and the conduct reformed, it is of little avail to have the Scriptures pure and unadulterated in our hands, or even to have just notions of their contents; as they will only increase our awful responsibility, without enabling us to give our account with joy.

Christianity does not consist in striking out new lights on the subject of religion; nor in forming new systems of faith; nor in treading in new paths of duty:—but in coming to the light held out to us in the gospel;—in embracing, and adhering to, the faith "once delivered to the saints," and in being followers of them, who, "through faith and patience, inherit the promises."

It does not approve of every sort of zeal, but only of the zeal that is in a good cause, and according to knowledge and charity. Nor does it honour with its approbation, even a zealous profession of the truth, if that profession be not adorned by a suitable practice.

It does not condemn the preferring of one

system to another, if there *must* be a choice of systems,—nor our adhering stedfastly to the one we have preferred, after due investigation; but only the want of charity towards those who, with equal sincerity and stedfastness, maintain different systems and principles, and our not living and acting agreeably to our own.

It does not require the sacrifice of our substance, but of our animosities, our "strife and divisions,"—the renunciation of the works of the flesh,—the devotion of our hearts, as well as of our lips, and the dedication of our whole selves, souls and bodies, to the Father of our spirits and the Saviour of our souls.

Nor does it reward all "to whom are committed the oracles of God," or the Scriptures of the Old and New Testament; but those only, who duly *search* them,—who embrace and maintain their leading and important doctrines, and who shew their faith by their works, by their exhibiting in their lives the various virtues, graces, and dispositions, which the Saviour of the world recommended in his discourses, and exemplified in his conduct.

In a word, it is not, as saith Archbishop Tillotson, "It is not being *gilded over* with

the *external* profession of Christianity that will avail us, our religion must be a *vital principle, inwardly to change and transform us.*"

And, yet, that many professing Christians of the present day, however they may believe all that our Lord and his apostles have spoken, are too liable to the imputation of lukewarmness and remissness, by not adding to their faith, piety, and virtue, is too evident to be denied. To the evidences of revelation, they give only that languid assent of the understanding, which is destitute of the warm and invigorating approbation of the heart: and, when employed in executing the commands of God, instead of treading the path of duty with delight, and glorying in the perfect freedom of the gospel, they seem to drag the heavy chain of reluctant compliance.

That application of mind, that diligence of labour, and that ardour of hope, which ought to be shown in the exercise of religious duties, are too often directed to unworthy objects. How often, for instance, do they assist ambition to climb the giddy heights of power,—dissipation to seek the flowery, but slippery, paths of pleasure,—avarice to amass her wealth, and the pas-

sions to overleap the bounds of duty? And, when we do behold that alacrity which is so apparent in all these pursuits, transferred to religion, yet, even then, how often is it exhausted on its ceremonials or unessentials, rather than on its solid and substantial duties;—in supporting and extending our own peculiarities, or in attacking and decrying those of others;—in zeal without knowledge;—in piety without charity; or, in short, in any thing, but the "one thing needful"—in treading the plain, but narrow path of Christian duty; or in the exercise of those graces and virtues which are "profitable unto all things, having promise of the life that now is, and of that which is to come?"

That, amidst all our divisions, though seemingly still increasing "unto more ungodliness," there are exceptions, many honourable exceptions, to the truth of these remarks, I most readily and cheerfully admit. And the conviction that faith and love, piety and virtue, zeal and charity, and, in short, all that fits for heaven, may be traced amidst a wide diversity of Christian parties, is doubtless some consolation for the painful feelings which the perusal of this work must excite.

While the *writing* of it has served to establish and settle the author in his own principles, in preference to those of other denominations, it has, at the same time, extended and strengthened his charity and good-will towards those who differ from him; and, by the nearer acquaintance with them and their principles, to which it has been the means of introducing him, his charity is no doubt more "according to *knowledge.*"

May the *reading*—the perusal of it, have the same happy effect upon all those into whose hands it shall fall. May it lead them to examine the foundation of their own faith, as well as of that of others;—may it serve to excite their Christian charity where it was wanting, and to strengthen it where it was weak. And, while they lament the unhappy contentions and divisions that prevail in the world, may they all labour earnestly in their several stations to suggest such methods as may prove most effectual for recovering and preserving the unity of the faith in the bond of peace. At the same time, aware that it is he only who stilleth the raging of the sea, and the noise of his waves, and "the madness of the people," that can say effectu-

ally unto contending parties, "peace, be still;" and that it is he only who gave us the command to "love one another," that can enable us duly to fulfil it, by our loving, not "in word, nor in tongue, but *in deed and in truth;*" let them fervently beg of God a *sovereign* remedy for these our contentions.

When,—"O *when*, shall all these enmities be abolished by the over-powering influence of the Spirit of light and love?—When shall these unhappy walls of partition be broken down, and the whole flock of Christ become one blessed fold under Jesus, the Universal Shepherd?—When shall we arrive at the '*perfect unity of the faith,*' and maintain the '*unity of the Spirit, in the bond of love?*'—When shall the glory and beauty of the primitive church be restored, where the '*multitude of them that believed were of one heart and one soul,*' united in one faith and hope, by the almighty influences of one spirit?

"Come, blessed Redeemer! come and accomplish thine own gracious words of promise:—Let there be '*one fold, and one shepherd:*' and let thy blood and thy spirit, by which we have access to one God, even the Father, cement all our hearts to each

other in such an union as shall never be dissolved.—Then shall we join with all the creation, in one eternal song, even the song which thy word has taught us:—"*Blessing, and honour and glory, and power, be unto him that sitteth upon the throne, and to the Lamb, for ever and ever!*" Amen.

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*N. B.*—The Articles that have one Asterisk prefixed, were reviewed in MS., and those with *two*, were written by some learned member or members of the respective denominations.

# INTRODUCTION.

THE Religious world is divided into four grand Systems, viz. *Judaism*,—*Paganism*,—*Christianity*,—and *Mohammedism*.

*Judaism* comprehends under it, all those who still expect and look for a promised Messiah.

*Paganism*, all those who have not the knowledge of the true God, but worship idols.

*Christianity*, all those who believe that the promised Messiah is already come, that Jesus Christ is the Messiah, and the Saviour of the world ;—and,

*Mohammedism*, all those who acknowledge Mohammed to have been a Prophet.

The only people who may not be classed under one or other of these four divisions, are, the *Deists* and the *Atheists* ;—

the *latter* differing from them all, in owning *no* religion; and the *former*, in owning no *revelation* as the foundation of their religion.

The inhabitants of the world may be supposed to amount, at the present time, to about - - - - - - - 800,000,000

Of whom we may suppose

| | | |
|---|---|---|
| The Jews to be - - | 2,500,000 | |
| The Pagans, - - | 482,000,000 | |
| The Christians, - | 175,500,000 | |
| The Mohammedans, | 140,000,000 | |
| | | 800,000,000 |

The grand Subdivisions among Christians are,—

1. The *Greek and Eastern Churches.*
2. The *Roman Catholics,* who acknowledge the authority of the Pope; and,
3. The *Protestants,* or *Reformed Churches* and Sects, who reject it.

Their numbers may be thus,—

| | |
|---|---|
| The Greek and Eastern Churches, - | 30,000,000 |
| The Roman Catholics, - - - - - | 80,000,000 |
| The Protestants, - - - - - - | 65,500,000 |
| | 175,500,000 |

*Note.* In the former table, Deists and Atheists are comprehended, but not specified, as they are no where distinct, and as it is not possible to ascertain their numbers.

To give a view of these four general systems of religion, and of their various subdivisions, together with the two anomalies, *Deism* and *Atheism*, will be the object of the following work; and, for the sake of distinction, each system, denomination, sect or party, will be considered, as far as the subject will admit, in the following order:—

1. Definition of the Name, or Names.
2. Rise, Progress, History, and Remarkable Æras.
3. Distinguishing Doctrines, or Tenets.
4. Worship, Rites, and Ceremonies.
5. Church Government, and Discipline.
6. Sects.
7. Eminent Men, Authors *pro et contra*, Countries wherein found, Numbers, &c.
8. Miscellaneous Remarks.

*Note.* Some of these heads will frequently be enlarged upon, and others wholly omitted, as occasion may require.

## ERRATA.

VOL. I.

Page 14. line 12. for *desered*, read *deserved*.
— 26. dele the referring figure.
20. 5. for *Mediash*, read *Medrash*.
23. 2 of the Note, for *than*, read *or*.
62. 24. for *Haballah*, read *Hakaballah*.
63. 16. for *Wasreli*, read *Wesseli*.
71. 14. for *Jews*, read *Jew*.
89. 7. dele the referring figure.
121. 17. and wherever the same expression occurs, for *present*, read *late* Bishop of London.
152. 23. dele the last comma.
195. 1. Note 1. read *morality*.
206. 28. for *Tyrleian*, read *Teylerian*.
269. 5 of the Note, for *plates*, read *plaits*.
295. 3 of Note 3. for ἐκκλισῶν *read* ἐκκλησιῶν.
298. lines 3. and 5. dele *that*.
335. line 5 of Note 1. prefix the referring figure 2.
407. 11. for *has*, read *have*.

OF

# JUDAISM AND THE JEWS.

NAMES AND LANGUAGE.—Judaism is the religion of the Jews, a term which was at first the appropriate denomination of the descendants of Judah, but soon included under it the Benjamites, who joined themselves to the tribe of Judah on the revolt of the other ten tribes from the house of David. After the Babylonish captivity, when many individuals of these ten tribes returned with the men of Judah and Benjamin to rebuild Jerusalem, the same term was made to include them also; or rather, was then extended to *all* the descendants of Israel, who retained the Jewish religion, whether they belonged to the *two*, or to the *ten* tribes, whether they returned to Judea or not. From hence not only all the Israelites of future times have been called Jews; but farther, all the descendants of Jacob are so call-

beginning of
their original
nation. From
appear, that the
ed for the an-
ively, or other-
their 70 years cap-
hen they were called
s, from Israel, or
grandson of Abra-

Hebrews, from He-
at patriarch, and
Noah.[a] Nor did

ain from Jeremiah,
about the time of the
ar, long before the
as the descen-
of all Jacob's pro-
the metropolis, (viz.
of the Lord, it is no
readily be applied to
same form of religion.
the people after the head
the earth" which is said
's two sons, Peleg and
it more probable, that
from the patriarch Heber,
Abraham's passing over the
the opinion of some Jewish
nomination does not derive
name, for to them it appears
a generical name, in pre-

they then only lose the name of Hebrews, but also the Hebrew language, which is allowed by many to have been the first spoken by man.[1] Having partly, though perhaps involuntarily, adopted the language of the people among whom they dwelt, the pure Hebrew was thereby changed into a compound of *Chaldee* and *Hebrew*, which is now known by the name of *Syriac*, and which, under the name of Hebrew, the modern Jews learn at school as we do the Latin and the Greek.[2] The characters also were changed; those now in use are generally believed to be the *Chaldaic*, then introduced by Ezra. The old Hebrew characters were those of the Phœnicians, now called the *Samaritan*, because the Samaritan Pentateuch is written in them.

ference to Shem or Arphaxad. They rather ascribe the name to the circumstance of Abraham's coming originally from עבר Eber, *i. e.* the other side of the river which he crossed in coming from Haran; and observe, that we never meet with any designation of himself or family thereby previous thereto.

[1] On the other hand, some doubt whether we have any remains of the primitive language of men, and are inclined to leave it in uncertainty, as the Scriptures are silent on the subject. Sir William Jones is of opinion that it is entirely lost; and traces all the languages now in the world from the Hindoo, the Syriac, and the Tartarian, as their three roots.

[2] I am aware that this opinion is warmly controverted by the Jews, who, though they admit that the use of pure Hebrew was lost in a very considerable degree during the Babylonish captivity previous to Ezra, that is to say, as a living language, yet insist, that the Bible is the only source of modern Hebrew.

In our Saviour's time, the language spoken by the Jews was mixed and made up of the dialects and idioms of the several nations that surrounded them, particularly of the Chaldeans, Syrians, and Arabians: in this he delivered all his instructions, and held all his discourses.

The letter written by the German Jews residing in England to their foreign brethren, recommending Dr Kennicott to their protection and assistance in his Biblical pursuits, and published by him in his "*Dissertatio Generalis,*" (p. 66.) is a curious specimen of the language of modern Jews, when they attempt to express modern, and, in respect to them, foreign ideas, in the Hebrew language. They look upon the points as an indispensible part of the Hebrew; and, with regard to their pronunciation of it, "they differ so much among themselves, that the *German* Jews can scarcely be understood by the *Italians* and *Levantines;* but there are none of them that speak more clearly and agreeably to the rules of grammar than the *Italians.*"[1]

RISE, PROGRESS, AND HISTORY.—When, soon after the flood, almost all nations had already sunk into the grossest idolatry, it pleased God to call Abraham, a person of eminence, but

[1] Leo of Modena's *History of the Present Jews throughout the World*, p. 66.; but his translator, Mr Ockley, conceives, that his author is prejudiced in favour of his countrymen, and observes, that the pronunciation of the *Spanish* Jews is allowed to be the best.

then probably an idolater, that with him, and his posterity, the knowledge of the one true God, and of true religion, should be preserved in the world. Him God called from Haran into Canaan, where, in token of the promises then made him, he appointed circumcision, and commanded him and all his sons to be circumcised in all generations. With Abraham then, Judaism may, in some sense, be said to have begun; but it was not till the giving of the law on Mount Sinai, that the Jewish œconomy was established, and that to his posterity was committed a dispensation which was to distinguish them, ever after, from every other people upon earth.

Their history, both before and during their settlement in Canaan, the land of promise, is well known, or may be found in the Old Testament, and the writings of Josephus, their countryman and historian, who was present at the last siege of their city.[1] The most remarkable periods in it are,—the call of Abraham;—the giving of the law by Moses;—their establishment in Canaan under Joshua, the successor of Moses;—the

[1] Josephus was a native of Jerusalem, descended from the kings of Judah, and born of parents belonging to the priesthood; and he is generally allowed to be an historian of the greatest care, and most rigid veracity, insomuch that the learned *Joseph Scaliger* gives him this character: "*Diligentissimus καὶ φιλαληθέστατος omnium Scriptorum Josephus.*"—Prolegom. ad Opus de Emendat. Tempor. p. 16. Ed. Genev. 1629.

building of the temple by Solomon;—the division of the nation into the two kingdoms of Judah and Israel, in the reign of Rehoboam;—their seventy years captivity in Babylon;—their return under Zerubbabel;—their persecution and murder of Jesus Christ, whom Christians believe to be the Messiah, the Lord of Glory;—and, in consequence of this, the destruction of their city and temple by the Emperor Titus, A. D. 70. From that time, to the present day, they have been without a common country,—without a temple,—without a sacrifice,—without a prophet,—without a common leader, or protector,—and, as was predicted respecting them, have ever been "an astonishment, a proverb, and a by-word," among all nations whither the Lord hath scattered them. They are spoken of by several heathen authors, as Diodorus Siculus, Justin, and Tacitus, whose narratives respecting them, though a mixture of truth and falsehood, serve not a little to confirm the Mosaic history.[1]

The miseries which they sustained from famine, from pestilence, from the assaults of the Romans, and from the implacable fury of contending parties among themselves, during the last siege of their city, far surpass, in horror, every account of any other siege in the records of the world.[2] The city was taken, burned to

[1] Diod. Sicul. lib. i.; Justin. lib. 36. c. 2.; Tacit. Hist. lib. v.

[2] See a very striking summary of the events of those "days of vengeance," and of the completion of every particular in the

the ground, and razed from its foundations. Eleven hundred thousand Jews perished during the siege; and, of ninety-seven thousand captives, some were reserved to grace the triumphal return of Titus to Rome, and the rest dispersed as slaves, or as criminals, throughout the empire. A small portion, indeed, were permitted to remain and establish themselves in Judea, who, by degrees, formed themselves into a regular system of government, or rather subordination, connected with the various bodies of Jews dispersed throughout the world. But a subsequent revolt, in the reign of Adrian, A. D. 134, carried on with the most furious outrages by the Jews, great numbers of whom had by that time collected in their native land, was followed by the destruction of their leader *Barchochba*, who averred himself to be the Messiah,—by the slaughter of more than five hundred thousand of his adherents,—by the sale of additional multitudes, —and by the expulsion of almost the whole nation from Judea.—To give a detailed narrative of their situation, as far as it has been ascertained, in the principal countries in which they have sojourned during their dispersion, would require a volume, or volumes, of itself. I shall notice only a few events, which are in themselves important, and are also recorded by sufficient au-

phrophecies of Christ respecting the destruction of Jerusalem, in Archbishop Newcome's "Observations on our Lord's Conduct," 2d Edit. 8vo. p. 203, &c.

thorities. For more full information, recourse may be had to M. Basnage, a learned French refugee of the beginning of last century, who wrote their history as a supplement and continuation of Josephus; and to the "Modern Universal History," 8vo, vol. 13. See also David Ganz's "*Tsemach David*," a meagre chronicle, but perhaps the best history written by a Jew since the time of Josephus. Unfortunately they have no historians but Josephus; and, except some very short and desultory notices of successive facts preserved by different authors, they have scarcely a chronology, D. Ganz's book, and Rabbi Zacut's "*Sepher Juchsin*" excepted.

During the continuance of the Roman empire, they experienced from different emperors varying degrees of oppression or forbearance; and at some times indulged their inveteracy against the Christians in tumultuous and sanguinary outrages; at others, endured many grievous cruelties from the spirit of bigotry and retaliation. From Julian, who equalled them in enmity towards the Christians, they received many marks of favour. His abortive endeavours to rebuild the temple and city of Jerusalem are well known; a terrible earthquake, and flames of fire issuing from the earth, killed the workmen, and scattered the materials. [1]

[1] Dr Jortin, speaking on this subject, says, that, "all things considered, the story is as well attested as one can reasonably expect."—*Remarks on Ecclesiastical History*, vol. 2. p. 213. edit. 1805. See p. 212,—224.

They soon became known as divided into the *Western* and *Eastern* Jews. The Western were those who inhabited Egypt, Judea, Italy, and other parts of the Roman empire;—the Eastern were those who were settled in Babylon, Chaldea, Persia, &c. The head of the Western Jews was known by the name of *Patriarch;* the head of the Eastern Jews was called *Prince of the Captivity.* The office of Patriarch was abolished by the imperial laws about the year 429; from which time the western Jews were solely under the rule of the chiefs of their synagogues, whom they called *Primates.* The Princes of the Captivity had a longer and a more splendid sway. They resided at Babylon or at Bagdad, and exercised their authority over all the Jews who were established there, or in the adjacent country, or in Assyria, Chaldea, or Parthia; and they subsisted as late as the 12th century. About the year 1038 the Jews were expelled from Babylon, when some of the most learned of them passed into Africa, and thence into Spain, where great bodies of them settled, and soon after assisted the Saracens in their conquest of that kingdom. Upon that event, an intimate connection took place between the disciples of Moses and those of Mohammed, which was cemented by their common hatred of the Christians, and subsisted till their common expulsion.

Of the state of the Jews during the middle ages, we have curious and interesting accounts by *Benjamin of Tudelah* in Navarre, and *Rabbi*

*Patachiah;* two learned Jews who, in the 12th century, visited the principal cities of the East where the Jews had synagogues, and returned through Hungary, Germany, Italy, and France. The object of this journey was to ascertain the situation of the Jewish people; and a wish to magnify the numbers and the importance of their brethren is discernible in the writings of both; and, for their extreme credulity, both are justly censured. But, after every reasonable deduction is made on these accounts, from the credibility of their narratives, much will remain to interest even an intelligent and cautious reader.

Benjamin scruples not to affirm, that he found at Bagdad the *Prince of the Captivity*, lineally descended from David, and permitted by the Caliph to exercise rights of sovereignty over the Jews from Syria to Indostan. And indeed the modern Jews, notwithstanding they admit that this author is not much to be depended upon on account of his credulity, yet seem to think, that he may nevertheless have asserted truth respecting the genealogy of the *Prince of the Captivity;* for, they say, it is known as a certainty, that the last *Primate*, who died A. D. 1038, named *Rab Hay Goan*, was indubitably descended from king David; and that, prior to that period, no one was installed as Prince unless of that lineage.

The existence of a succession of these imaginary potentates from the destruction of Jerusalem by the Romans, the Jews have ever been strenuous in maintaining, partly to aggrandize

the glory of their nation, and partly to deprive Christians of the benefit of the argument furnished by the prophecy of Jacob, concerning the termination of the Jewish polity and independence soon after the coming of the Messiah.

In most countries where they have sojourned, the Jews have been most cruelly treated; and have been banished, at different times, from France, from Germany, from Spain, from Bohemia, and from Hungary. We have particular accounts of the miseries of those who were banished from the last of these kingdoms. In England their sentence of exile was remitted, and they were invited back by William the Conqueror;[1] they were again banished in the reign of Edward I., but were permitted to return by Oliver Cromwell, since which time repeated attempts have been made to naturalize them, but in vain.

When their naturalization was last proposed, in 1753, Dean Tucker wrote in favour of the measure, and the bishops did not oppose it, doubtless, not foreseeing that any injury could have arisen from the indulgence, either to the state or to the people, whilst some of this unbelieving race might have thereby been reclaimed; and aware that it could not be interpreted as oppo-

[1] Since writing the above, I have seen *Anglia Judaica*, by Dr Tovey, who has taken great pains to search after the antiquities of the Jews in England, contends for the existence of Jews there coeval with Julius Cæsar, and says nothing of any banishment of them prior to that of Edward I.

sing the voice of any prophecy of Scripture respecting them, as no human declaration, no act of any nation, however powerful, can frustrate the completion of the will of the Almighty. I trust, therefore, that the time is not far distant, when the increasing liberality of public opinion will vouchsafe them this privilege, and raise them to the rank of denizens in Britain.

The predictions concerning them were remarkable; and the calamities that have come upon them, are the greatest the world has ever seen. At the foresight of these calamities our Saviour wept; and it is almost impossible for persons of any humanity, or feeling, to read the accounts without being affected:—rapine and murder, famine and pestilence, within; fire and sword, and all the terrors of war, without! Their history, as given by M. Basnage, presents a scene of suffering and persecution unparalleled in the annals of the world. Wherever they have been established, they necessarily have borne their share of the evils of the age in which they lived, and the country in which they resided. But, besides their common share in the sufferings of society, they have undergone a series of horrid and unutterable calamities, which no other description of men have experienced in any age, or any country.

Kings have often employed the severity of edicts, and the hand of executioners to ruin them. The seditious multitudes, by murders and massacres, have committed outrages against

them, if possible, still more violent and tragical. Princes and people, Pagans, Mohammedans, and Christians, disagreeing in so many things, have united in the design of exterminating the Jews, and have not been able to succeed. The *bush of Moses*, surrounded with flames, ever burns, and is never consumed. And what heinous sin was it that could be the cause of such heavy judgements? Can any other be assigned, than what the Scripture assigns: (1 Thess. ii. 15, 16.) "They both killed the Lord Jesus and their own prophets, and persecuted the apostles," and so filled up their sins, and wrath came upon them to the uttermost? It is hardly possible to consider the nature and extent of their sufferings, and not conclude the Jews' own imprecation to be singularly fulfilled upon them.[1] "What have ye done, O ungrateful men!" exclaims Bossuet, "slaves in every country, and under every prince, still ye serve not strange gods. Why then has God, who chose you, forgotten you? Where are his ancient mercies? What crime, what atrocity more heinous than idolatry, has brought on you a punishment, that even your repeated idolatries did not bring upon you? Ye are silent! ye see not what makes your God thus inexorable! Then recollect the words of your fathers:—'Let *his* blood be on us, and on our children; we will have no other king than Cæsar.' Be it so: the Messiah shall not be your king,—continue slaves of Cæsar, slaves of the

[1] St Matth. xxvii. 25.

sovereigns of the earth, till the Church shall be filled with the Gentiles! Then only shall Israel be saved." But while we reverence, in their sufferings and calamities, the prophecies which foretold them, so long before they happened; while, in humble silence and submission, we adore the unsearchable judgments of God, who thus terribly visits the sins of the fathers on their children, we shall find, that, in judging between them and their persecutors, it is a justice due to them from us to acknowledge, that, if on some occasions they may be thought to have deserved their misfortunes by their private vices or public crimes, it has much oftener happened, that they have been the innocent victims of avarice, rage, or mistaken zeal.[1]

Happily for them, however, this oppressed people are no longer the objects of that contempt and of those debasing injuries, to which, formerly, they were perpetually subject. I am not aware that they have ever formed a constituent part of any political body, since their final dispersion; nor have they been suffered to hold lands, at least to any extent, or in much security,—till of late, when, notwithstanding the virulence shewn against them by a popular author on the continent,[1] they were admitted to the rank of citizens in France and Italy; and in this country, the

[1] "Nous ne parlons qu' avec horreur de la Saint Barthelemi: mais les Juifs ont été deux cents fois victimes de scenes plus tragiques; et quels étoient les meurtriers?" Essai Sur La Regeneration des Juifs, par M. Gregoire, p. 13.

change of public sentiment with respect to them is evident, in their now being allowed to hold lands, and in the public exhibition of their character on the stage. Shakespeare's Jew is represented as cruel and avaricious, and endowed with all the strong prejudices of his nation; "I hate him, for he is a Christian:" whereas Cumberland's Jew is humane and benevolent; characteristic indeed in his manners, but honest, liberal, and friendly to persons of all denominations.

Besides the works already referred to on the history of the Jews, recourse may be had to Bishop Newton on the Prophecies, and to the 7th volume of the "Spectator," No. 495, where Mr Addison considers the Jews in three views: 1st, With regard to their numbers; 2dly, Their dispersion; and, 3dly, Their adherence to their religion: and then endeavours to shew, 1st, What *natural* reasons; and, 2dly, What *providential* reasons may be assigned for these three remarkable particulars. On the last of these, viz. the providential reasons, he says,—"their *number* furnishes us with a sufficient cloud of witnesses, that attest the truth of the Old Testament; their *dispersion* spreads these witnesses through all parts of the world; and their *adherence* to their religion makes their testimony unquestionable."

The history of this people certainly forms a striking evidence of the truth of divine revelation. They are a living and perpetual miracle;

continuing to subsist as a distinct and peculiar race, for upwards of three thousand years, and even in the midst of other nations;—flowing forward in a full and continued stream, like the waters of the Rhone, without mixing with the waves of the expansive lake through which the passage lies to the ocean of eternity.

DISTINGUISHING TENETS.—The Mosaic dispensation consisted of three parts: the religious faith and worship of the Jews,—their civil polity,—and precepts for the regulation of their moral conduct. Their civil government was of divine institution as well as their sacred polity; and, on all important occasions, their public affairs were conducted by the Deity himself, or by persons bearing his commission.

The tenets of the Jews, so long as they retained their national existence, are well known, or ought to be known, by all those that profess to be Christians. With respect to those of the more modern Jews, Moses Maimonides,[1] an Egyptian, and one of the most illustrious of their rabbies, drew up for them, in the 11th century, the following confession of faith, which all Jews at

[1] Otherwise called the great *Rambam*, i. e. *Rabbi Moses Ben Maimon*; the word *Rambam*, in Hebrew, being an abbreviation made up of the initials of his name. Such abbreviations are very common among the Jews, especially in the names of their authors. His confession, as here copied from his exposition of the *Mishna*, Chap. *Helech*, ought not to be viewed as a *new* system, but merely as a new classification of old and received articles of belief.

this day admit. It consists only of these thirteen articles; and it is remarkable that two of them have respect to Moses; the 7th affirming the *authenticity*, and the 8th the *genuineness*, of his books.

1. I believe, with a true and perfect faith, that God is the creator (whose name be blessed), governor, and maker of all creatures; and that he hath wrought all things, worketh, and shall work, for ever.
2. I believe, with perfect faith, that the Creator (whose name be blessed) is one; and that such an unity as in him can be found in none other; and that he alone hath been our God, is, and for ever shall be.
3. I believe, with a perfect faith, that the Creator (whose name be blessed) is not corporeal, not to be comprehended with any bodily properties; and that there is no bodily essence that can be likened unto him.
4. I believe, with a perfect faith, the Creator (whose name be blessed) to be the first and the last, that nothing was before him, and that he shall abide the last for ever.
5. I believe, with a perfect faith, that the Creator (whose name be blessed) is to be worshipped, and none else.
6. I believe, with a perfect faith, that all the words of the prophets are true.
7. I believe, with a perfect faith, that the prophecies of Moses (our master, may he rest in

peace) were true; that he was the father and chief of all wise men that lived before him, or ever shall live after him.

8. I believe, with a perfect faith, that all the law,[1] which at this day is found in our hands, was delivered by God himself to our master Moses, (God's peace be with him).

9. I believe with a perfect faith, that the same law is never to be changed, nor any other to be given us of God (whose name be blessed.)

10. I believe, &c. that God (whose name be blessed) understandeth all the works and thoughts of men, as it is written in the prophets; he fashioneth their hearts alike; he understandeth all their works.

11. I believe, &c. that God will recompence good to them that keep his commandments, and will punish them who transgress them.

12. I believe, &c. that the Messiah is yet to

[1] *i. e.* All the traditions as well as the written law; for, in *Leo of Modena's* History, p. 238. this article is thus stated: "That the laws which Moses has left, were all of them dictated by God, and that Moses put not one syllable of himself; and also, that the explication of these precepts which they hold by tradition, came all out of the mouth of God, to Moses." So likewise in *Anglia Judaica*, p. 307.

Hence the *oral* law is held equally sacred with the *Scriptural* law, or five books of Moses, by the rabbinical Jews, who profess to have a regular chain of traditionists handed down to them until *Rabbi Jehuda Hakkodesh*, who committed these traditions to paper, and systematized them in a work, which he called *Mishna*.

come; and although he retard his coming, yet I will wait for him till he come.

13. I believe, &c. that the dead shall be restored to life, when it shall seem fit unto God, the creator, (whose name be blessed, and memory celebrated world without end, Amen.)

Of these articles, the 12th, or the expectation of the promised Messiah, is the leading tenet and distinguishing feature of the religion of the modern Jews; and in this they differ widely from Christians, who believe that the Messiah is already come, and that in Christ Jesus all the Jewish prophecies respecting him are accomplished.

Infatuated, however, with the idea of a temporal Messiah and deliverer, who is to subdue the world, and reinstate them in their own land, the Jews still wait for his appearance; but they have fixed neither the place whence, nor the time when, he is to come: for though many have endeavoured to calculate upon the seventy weeks of Daniel, they discourage all attempts this way, and deem them improper, since a miscalculation may lead to shake the faith of the ignorant; and Maimonides had an eye to this in the composition of this same article, "and although he retard his coming," &c.

Finding it difficult to evade the force of some texts in Isaiah, &c. which speak of a suffering Messiah, some have had recourse to the idea of two Messiahs, who are to succeed each other; *Ben Joseph*, of the tribe of Ephraim, in a state of hu-

miliation and suffering; the other *Ben David*, of the tribe of Judah, in a state of glory, magnificence, and power. This, however, I am told, is not a settled belief, but an opinion set forth in a book of *Mediash* or commentary. And yet something very like it seems to have been the opinion of the Rabbins,[1] for Abarbanel observes, that although when they first go up from the captivity, they will "appoint themselves one head," (Hosea, i. 11.) who, he says, is the person called by the *Rabbins, Messiah Ben Joseph*; as he will be slain in battle, Israel will then seek David their king; a rod from the stem of Jesse, whom God will make choice of, for to reign over them.[2]

As to the character and mission of their Messiah, he is to be of the tribe of Judah, the lineal descendant of David, and called by his name, and is to be endowed with the spirit of prophecy: and his "especial mission is, to restore the dispersed sheep of Israel, plant them safely in their own land, and subdue their enemies; and there-

[1] *Rabbies* is perhaps the proper plural of Rabbi; which is the modern title, but when we are speaking of the ancient Mishnical and Talmudical doctors, &c. the term *Rabbins* is then more properly used.

[2] See Abarb. in Hosea, iii. 5. Mr Levi says, that "this opinion of the Rabbins, concerning the death of this personage, was what gave rise to the Christian system of a suffering Messiah; as the prophecies of the Old Testament do not inculcate any such principle whatever." Dissert. on the Prophecies, Vol. III. p. 100. Note. *Credat Judæus!*

by bring the whole world to the knowledge of the one true God."[1]

His coming and their restoration have not yet taken place, "because they are still unworthy of being redeemed, and have not repented, or have not yet received the full measure of their punishment;" at the same time, they insist that their redemption is not conditional, but will take place at the *appointed time*, though they should not repent; that God will not redeem and restore them for any merit of theirs, (for there will doubtless, even then be many wicked and unbelievers among them,) but for his name's sake--"for the sake of the few righteous, and also in consideration of what they will be after their redemption, when they will all be good and righteous: those therefore, that are righteous in captivity, will happily attain to the redemption; but those that are wicked, will be destroyed in the wars and troubles that will take place before their final restoration;"[2] for the vengeance which God will

[1] Levi's Dissertations, Vol. I. p. 282.

[2] Levi's Dissert. Vol. II. p. 57. "They will no more follow their irregular desires, and their cupidity; for the great and stupendous miracles, that will then be performed in their sight, will make such a lasting impression on them, as entirely to destroy their evil imagination, and incline them to all good; so that they will then be in the same state that Adam was in before his fall." P. 279. Thus Mr Levi interprets Ezek. xxxvi. v. 26. How much greater then and more stupendous must these miracles be, than those wrought for them in Egypt and at the Red Sea, which made so small an impression, and were so soon forgotten!

take on their enemies is to precede their redemption.

They believe that Judea will finally be the seat of those wars which will precede their redemption; and that, after due vengeance taken on the nations for the cruelties exercised on the people of God, during this long and deplorable captivity, they will terminate in the complete subjection of all nations to the power of the Messiah, and in the introduction of universal peace and happiness that shall never more be interrupted.

Although they profess to know nothing for certain, as to the real place of abode, or the present state, of the ten tribes, yet they believe that they are lost only in name, and that they shall be restored together with Judah and Benjamin; and likewise that all those Jews that have embraced Christianity or Mahommedism, shall then return to the religion of their fathers;[1] that their

[1] Mr Levi, when speaking of those Jews, in all ages, who have come over to Christianity, observes, that they have not acted voluntarily, but by compulsion, as in Spain and Portugal, or from interested motives, as there and elsewhere; that notwithstanding they "seemed to apostatize, and pretended to embrace Christianity; yet, in their hearts, they secretly adhered to the true faith, and law of Moses; and such are at this day called among us אֲנוּסִים *The compelled:* because they act by compulsion; for as soon as they can by any means escape from the Popish countries, they instantly return to Judaism." Dissertations, Vol. II. p. 115. "I am free to assert," says he, p. 117, "that there is scarcely an instance of a Jew ever having embraced Christianity on the pure principles of religion, but merely from interested motives."

nation thus restored and united, shall never again go into captivity, nor ever be in subjection to any power; but on the contrary, that the different nations of the world shall thenceforward be subject to them. Judea will then become fruitful as formerly; Jerusalem "will be built on its ancient ground plot," and the real descendants of the priests and Levites will be reinstated into their respective offices, although they may have been forced to apostatize.[1] Then likewise will be

This assertion is doubtless more candid than honourable to his nation, than, I suspect, consistent with fact; for, to mention only one instance, Mr Levi will, I am persuaded, do an acceptable service to every infidel, if he will assign the interested motives that could have induced St Paul to embrace Christianity.

But that there have long been multitudes of dissembling Jews, is remarked by others. M. Basnage observes, that in Spain and Portugal they can scarcely distinguish between them and real Christians; that the religion of the Jews "still subsists in the persons of dissemblers in a remote posterity," and that near relations of good families of Spain and Portugal, "and even Franciscan Monks, Dominicans, and Jesuits" were found in the synagogue at Amsterdam, who went there "to do penance for the crime they have committed in dissembling!"

[1] Should it be asked how it shall be known, that they are thus descended? Mr Levi answers, "By means of the spirit of prophecy, which will then be restored to the nation; for then the tribe of Levi will be distinguished in a particular manner, as the prophet Malachi said," chap. iii. v. 3. *Dissertations*, Vol. II. p. 87.

It is generally admitted, that the distinction of tribes is lost; yet some Jews seem to be of opinion, that the tribe of Levi can

restored, the spirit of prophecy, the ark and cherrubim, fire from heaven, &c. the same as their fathers enjoyed in the tabernacle in the wilderness, and in Solomon's temple. And, in fine, then will idolatry "wholly cease in the earth, and all men will acknowledge the unity of God, and his kingdom, agreeable to what Zechariah said, chap. xiv. v. 9."[1]

Such are the expectations of the Jews, in regard to the Messiah and his kingdom, which they still avow to be, not of a spiritual, but of a temporal nature. But Mr Levi complains, that there are two different parties in the nation, who slight the prophecies, which speak of their future restoration, and laugh at the idea of a Messiah coming to redeem them. The one consists of such as call themselves philosophers; enlightened men, who "are perfect Deists, not believing a syllable of revelation; and, not ascribing our sufferings to the immediate providence of God, but to a concatenation of causes, in a political light." The other party are such, "as either

even now be in some measure distinguished, however incorrect such distinction may prove to be intrinsically.

[1] Levi's Dissertations, Vol. III. p. 238. "All those that shall be restored, shall serve God together in unity: for then, there shall be no separation of the tribes; no division of the kingdom; and no calves in Dan and Bethel; and on account of the great and stupendous miracles which will then be wrought by God for the deliverance of the nation, all the nations will sanctify him, as a great and holy God." Vol. II. p. 248. Notes.

through the length of the captivity, or the easy circumstances that they are in; and the splendid and voluptuous manner, in which they are able to live; neither look for, nor desire a restoration."[1]

The Jewish œconomy, as contained in the Pentateuch, or five books of Moses, is so much directed to *temporal* rewards and punishments, that it has been made a question by some, whether the Jews had any knowledge of a future state, under the Mosaic dispensation. Bishop Warburton has taken up the negative side of the question, and defended it with vast erudition, in his "*Divine Legation of Moses.*"[2] Dr Russel, in his "*Ancient Europe,*" seems to adopt the same doctrine with his lordship, and thus ac-

[1] Dissertations, Vol. II. p. 237, 9.—Both these parties "nevertheless, adhere to the body of the nation, and outwardly conform to the Jewish rites: they thus remain Jews; are denominated God's people, the same as the true believers of the nation; and in like manner, bear God's covenant in the flesh." "Even those of the nation that have not the least grain of religion in them, would yet be highly offended at being called a *Christian*, or a *Gentile*, or an *Apostate.*" P. 243, 5. This is no doubt wonderful, and may be adduced as a proof of the truth of prophecy, and that the Jews are held together by an invisible and almighty Power.

[2] See in particular his Lordship's Dedication to the Jews, Vol. II. of Div. Leg. and Book 5. Sect. 5. where he attempts to prove his hypothesis. It is notwithstanding admitted by him, that the doctrine of a future state became a national doctrine among the Jews about 150 years before Christ; perhaps to account for the distinguishing tenet of the Sadducees.

counts for it. "Moses was leading an obstinate people through many dangers and difficulties, to the country promised them by the Lord; and any prospect of a happy state, beyond the grave, might have relaxed their endeavours, for attaining their *earthly Canaan.*" But to this argument little weight will be allowed by all those that daily observe multitudes of professing Christians so eager in adding house to house and field to field, and in accumulating earthly treasure, as if this world were never to have an end, or the next world were never to have a beginning. Bishop Warburton's doctrine has, however, been controverted by several distinguished authors, as Bishop Sherlock, Drs Sykes, Jortin, Priestley, Mr Peters, &c.[1] The Jews are likewise decidedly against it, as is evinced by the above creed, and by the tenor of all their authors: they, however, refer us in particular to Manasseh Ben Israel's work, called *Nishmas Chayim.* They tell us that the Jews always did, and still do believe in a future state, &c.: nay, Mr Levi believes not only that "Moses inculcated the doctrine of a future state in his dispensation," but likewise that the "Jews were certainly well acquainted with the doctrine of the resurrection

[1] See in particular Dr Priestley's "*Enquiry into the knowledge of the Antient Hebrews, concerning a future state;*" a work which, in the opinion of some, is the most unexceptionable of all the doctor's theological publications.

in the days of Isaiah, who lived almost eight hundred years before the incarnation."[1]

It is a mistake to suppose that the Jews are an intolerant people. They hold all men obliged to observe what are called the *Noachides*, or seven precepts of the sons of Noah; which are, 1. Not to commit idolatry: 2. Not to blaspheme: 3. To appoint and constitute just and upright judges, that justice may be maintained, and impartially administered to all: 4. Not to commit incest, nor adultery: 5. Not to kill, nor hurt our neighbours: 6. Not to rob, steal, nor deceive: 7. Not to eat a member of any living

[1] Letters to Dr Priestley, p. 89. and Dissertations on the Prophecies, Vol. I. p. 184. By the resurrection, however, they believe that two great ends are to be effected, the one particular, and the other general. "That which is particular, is for the Jews; and the other, which is general, is for them, and all the other nations. The first great end, which I call a particular one, as it is for the Jewish nation only, is to effect---that those who have been persecuted and slain, during this long and dreadful captivity, for adhering to the true faith, may enjoy the salvation of the Lord, according to what the prophet says (Isaiah, xxvi. 19; and chap. lxvi. 10. &c.) The second great end, which I call a general one, because it affects all mankind, whether Jews, Gentiles, or Christians, is to bring all nations to the knowledge of the true God, and to effect that the firm belief of his *unity* may be so unalterably fixed in their hearts, as that they may attain the end for which they were created, to honour and glorify God, as the prophet observes," (Isaiah, xliii. 7.) Levi's Dissertations, Vol. I. p. 193, &c. Mr Levi seems to be of the same opinion with Abarbanel, that "the future reward, or punishment, is for the soul only, not for the body."

creature. But it is the unanimous opinion of their Rabbins, that the Sinaitic covenant, or law of Moses, is obligatory on those of their nation only. They say it was a covenant between God and the Jews; that the Jews therefore are bound to the performance of it, but that it is not binding on the rest of mankind; for, if they do but keep the law of nature, i. e. "the seven precepts of the sons of Noah, we maintain, that they thereby perform all that God requires of them, and will certainly by this service, render themselves acceptable to him, and be partakers of eternal life."[1]

The conquered nations, such as the Gibeonites, Cuthites, &c. who accepted Judaism by compulsion, and not only held the seven precepts of Noah, but also submitted to circumcision, were received and called *Proselytes* from *fear*,[2] but intermarriage with them was not allowed; whereas those who took upon them the whole of the Mosaic dispensation, were called *Proselytes of justice*, or *righteousness*, and being initiated by ablution and circumcision, were thenceforth ad-

[1] Levi's Letters to Dr Priestley, p. 16. 17. and Maimonides *on Repentance*, chap. 3.

[2] Or more correctly from *lions*; for this term arose from a horde of wanderers who begged to be received into an established city, with a view to escape some lions of the desert. *Strangers of the Gate* were not proselytes, as has been supposed, nor was sacrifice a part of the ceremony of proselytism, but a subsequent acknowledgment.

mitted to all the rites, ceremonies, and privileges, that were enjoyed by the natural Jews, except that some nations were excluded from intermarriages for ever, and others till after the third generation, &c.[1]

Intermarriages with other nations are still strictly prohibited, but every Jew is obliged to marry, and the proper time assigned by the Rabbins for entering into the marriage state, is the age of eighteen. "A man that lives single till twenty, is looked upon as a profligate, and an uncle may marry his niece, but an aunt may not marry her nephew." Girls are often married, or betrothed, under ten years of age, and when twelve years and a day old, women are declared of age.[2]

[1] Deut. chap. xxiii. v. 4, 5, 9, and 10. No Gentiles were permitted to dwell within their gates, unless they renounced *idolatry*, and observed the seven precepts of Noah; and although they did not hold it to be necessary for such as were not of their nation to become Proselytes of righteousness, or even to submit to circumcision, yet they never refused any that freely offered, but received all that were willing to profess their religion. For a particular account of both sorts of Proselytes, see Maimonides in *Yod Hachasoka*.

[2] Levi's Ceremonies of the Jews, p. 131. 148. In p. 146. Mr Levi gives the form of a bill of divorcement.

Early marriages are encouraged chiefly in Poland; but there seems to be no foundation for the assertion, that their grand motive in condemning celibacy, and encouraging early marriages, is the hope that the Messiah may descend from them. They are obliged to have, at least, ten men present at the celebration of every marriage, "otherwise it is null and void."

For fear of commixture, they were likewise forbidden to eat with other nations, and consequently they could not keep company with them; and this law has been observed by them, as strictly as circumstances would admit, to the present day; for, in general, their cattle are killed, and their meat prepared and dressed by their own people; and cheese, in particular, must always be made under the superintendance of a Jew.[1] They eat no swine's flesh, nor of any beast that does not chew the cud, and part the hoof. They still keep holy the seventh day of the week, or our Saturday, which is the Jewish Sabbath.

The laws of the Jews, religious and moral, civil, political, and ritual; i. e. a complete system of pure Judaism, is contained in the books of the Old Testament, and chiefly in the five books of Moses, their great law-giver, who was raised up to deliver them from their bondage in Egypt, and to conduct them to the possession of Canaan, the promised land. Moses is universally allowed to be the most ancient historian now extant; he is the only authentic writer of what happened before, and for several ages after the flood; and, it is a remarkable fact, that almost two-thirds of the inhabitants of the world, at

[1] Their meat, butter, cheese, &c. when sent to market, are marked with a certain impression, by which the Jewish purchaser understands that they are pure, and prepared or made by Jews.

this day, revere his writings, and look upon him as divinely inspired.

But for the system of the *Rabbinists*, who have long been the most numerous party among the Jews, and who, in regard to doctrine, seem to be of "the sect of the Pharisees," recourse must be had also to their *Mishna*, *Gemaras*, *Talmuds*, and *Targums*.

They believe that God delivered to Moses, while he abode on the mount, not only the whole *written* law, as we find it in the Pentateuch, but likewise an explanation or interpretation of it, which they call the *Oral* law, which was not written, but verbally communicated by Moses to Aaron, Eleazer, and his servant Joshua. By these it was transmitted, by tradition, to the seventy elders; by them to Ezra and the prophets, who communicated it to the men of the great synagogue, from whom the wise men of Jerusalem and Babylon received it. In this manner, we are told, were these interpretations of the law handed down, by oral tradition, till the end of the second, or beginning of the third century, when, in consequence of the dispersion and depressed state of their nation, it was thought necessary to commit them to writing, and the work was undertaken by Rabbi *Judah Hakkodesh*, i. e. the *Holy*, then rector of the school, and president of the Sanhedrim at Tiberias, who compiled and arranged them in six books; each consisting of several tracts, and altogether making

up the number of sixty-three.[1] This their *Oral* law, the Rabbinical Jews to this day hold equally sacred with the *Scriptural* law; and the book into which it was thus collected and digested, is what they call the *Mishna*, which is a Hebrew word, signifying *repetition*.[2]

The Mishna having been delivered in aphorisms and short sentences, it was soon found that it too required illustration and explanation. Accordingly their most eminent and learned men

[1] At the end of Levi's *Ceremonies of the Jews*, may be seen a brief account of all the parts of the *Mishna*, as also of the several teachers of it, from its first delivery by Moses till the time of its completion by Rabbi Judah, who is accounted the fortieth receiver from Moses.

Speaking there of the *written* law or *Pentateuch*, Mr Levi observes, that it "was written by Moses himself, before his death; the number of copies which he wrote were thirteen; he gave one to each tribe; and one copy he put into the ark, to remain there continually, according to the commandment Deut. xxxi. v. 26." p. 224.

[2] Authors are not agreed as to the time when Rabbi *Jehuda* or *Judah* completed the Mishna. The Jews tell us that it was not until about A. D. 215. when he was far advanced in years. Dr Prideaux supposes it to have been about the year 150, and Doctors Lightfoot and Lardner suppose it was finished about 190.

The original *Mishna*, with its Commentators, Maimonides, and Bartenora, was published, with a Latin translation and notes at Amsterdam, by Surenhusius, in VI. Vol. Fol. 1698. This, the Jews tell us, "although full of blunders, is, on the whole, a tolerable work."—On the other hand, *De Bure* speaks thus of it,—"Bon ouvrage et fort estimè, dont les Exemplaires ne se trouvent plus communèment."

expounded to their scholars, the meaning of those short sentences, and illustrated all the more difficult passages of the Mishna with comments. Those comments and expositions are what they call the *Gemara*, *i. e.* the Complement, because by them the Mishna is fully explained, and the whole traditionary doctrine of their law and religion completed; for the *Mishna* is the text, and the *Gemara* the comment: both together is what they call the *Talmud*, and the idiom of this collection is called the *Talmudical*.

There are two Gemaras, the one written or compiled by *R. Jochanan*, who became primate of the schools in Judea about the year 230, and died in 279, for the use of the Jews in Judea, whence it is called the *Gemara of Jerusalem*; the other, written in a more pure and perspicuous style, was published at Babylon about the fifth century, whence it is called the *Babylonish Gemara*.[1]

From there being two Gemaras, there are two Talmuds; the one consisting of the Mishna and

[1] On the subject of these Gemaras, a distinguished Jew has remarked, that "being nothing more than a collection of sentiments, parables, and legal determinations of the several great men or their schools, at different times, the two Gemaras may be considered as one, and the Babylonish only a continuation of the Jerusalem. It is true, however," adds he, "the former is that intended to be designated by the generic expression of *Talmud*; but only because, as being later and more complete than that of Jerusalem, it comprises this last." Wooton gave an English translation of part of the Gemara; but the Jews insist that he did not do justice to the original.

*Jerusalem* Gemara, the other of the Mishna and *Babylonish* Gemara; so that the same *Mishna* or text is common to both. The former is preferred by the Christians, as containing fewer fables, absurdities, and trifles: the latter is preferred by the Jews, as descending most into particulars; and when they mention the Talmud, they in general mean by it the *Babylonish*.[1]

The *Targums* are translations, expositions, or interpretations of Scripture, which at different times since the Jews' return from Babylon, and by different hands, have been made, in the Chaldee language,[2] of all the Hebrew parts of the Old Testament, for the use of the more ignorant Jews. There were anciently many of these of different sorts, upon different parts of Scripture, and of various degrees of merit; but the chief of those that remain to this day, are the Targum or *Chaldee Paraphrase* of *Onkelos* upon the law of Moses, and that of *Jonathan* upon the prophets; and of these the former is far better

[1] The Rabbinists plead in defence of their Talmud, that the fables, parables, &c. with which it abounds, are not to be so absolutely vilified as many Christian authors have maliciously done: that many have been very rationally explained; and although a great number remain obscure and inexplicable, nay apparently ridiculous, they ought not to be condemned, but taken *cum grano salis*, with due allowance for the age and superstition common to the times in which they were written, from which many Christian authors of those days were not free.

[2] The name of Targum has sometimes been applied to other translations.

executed than the latter. There are strong grounds for believing, that all the Targums are subsequent to the version of the *Seventy*;[1] but some learned men are of opinion, that these two were written before the Christian era; and they are regarded by the Jews as equal to the Hebrew text.

The *Jerusalem Targum*, which is an exposition upon the law, is of much later date, and of less esteem; nor is it complete or perfect, for there are some verses wanting, some are transposed, and others mutilated. There are no Targums upon Daniel, nor upon the books of Ezra and Nehemiah. The Targum of *Joseph the Blind* upon the *Hagiographia*, (i. e. upon the Psalms, Job, the Proverbs, the Canticles, Ecclesiastes, Ruth,

[1] Rabbi Azariah, in his elaborate and learned work called *Myor Enayim*, endeavours to account for the readings in the *Septuagint* being in many instances different from those of the original Hebrew; and attempts to prove from internal evidence of that version, together with many other collateral arguments, and supported by quotations from Philo, Eusebius, and others, that in Ezra's time a Syriac version was in common use, and that the Seventy actually translated from it. I am not aware how far this hypothesis is well thought of, or whether it has yet been controverted by any Christian divine.

The Jews likewise tell us, that Onkelos, whom they place coeval with Aquila, the Greek interpreter of the Bible, collated all the prior Syriac translations, which had been greatly corrupted, and translating the Bible anew into pure Chaldaic, corrected them, and produced the luminous version still so much esteemed by them, and called by his name. Its date they compute to be about the year 120.

and Esther,) is also of modern date, and of but little esteem.

Both the Targums of Onkelos and Jonathan are written in tolerably pure Chaldee; but the former is reckoned the more pure, and is in most esteem among Christian divines. On the contrary, the latter is in most request among the Jews in general; and is strongly suspected to have had additions made to it by Jewish doctors, some centuries after Christ. To these Targums, therefore, and particularly to the former, recourse must be had in investigating the unadulterated sense of the Old Testament, and in exploring the genuine sentiments of the Jews.[1]

Much information respecting the opinions and sentiments of the modern Jews, may be found in the writings of the late D. Levi, particularly in his *Letters to Dr Priestley, in answer to his Letters to the Jews*;—in his Defence of the Old Testament, in *A Series of Letters addressed to Thomas Paine*;—and in his *Dissertations on the Prophecies of the Old Testament.* All of them sold by Johnson, No. 72, St Paul's Church-yard, London.

TEMPLE, WORSHIP, RITES, AND CEREMONIES.—In the wilderness, the tabernacle was con-

[1] The best edition is perhaps that of the great Hebrew Bible published at Basil by the elder *Buxtorf* in 1620 in IV. Vol. fol. Another and very elegant edition of the great Bible was printed about thirty years ago by Proops at Amsterdam.

structed for the worship of God; and the Jewish temple, afterwards built by Solomon, was the grandest structure in the world, and so large as to contain an immense multitude, some say 300,000 people! It was overlaid and paved with gold; and the outside, being of the whitest marble, had a singular and dazzling lustre, so as to appear at a distance like a mountain of snow. Some of the stones of it, Josephus tells us, were upwards of sixty-seven feet long, more than seven feet high, and nine feet broad. The second temple, which was built by Zerubbabel and the Jews on their return from Babylon, and afterwards repaired by Herod, was far inferior to the former; and is generally supposed to have wanted these *five* things, which the other contained, viz. 1st, *The Ark of the Covenant*, and the mercy-seat which was upon it, with the cherubim of gold, together with the tables of stone on which the law was written, which were in the ark when it was brought into Solomon's temple:[1] 2d, The *Shechinah*, or symbol of the divine presence, in a cloud of glory on the mercy-seat: 3d, The *Urim and Thummim*, whence the oracle or divine answers to their enquiries came: 4th, The *Holy Fire* upon the altar, which came from heaven. 5th, The *Spirit of Prophecy;* for soon after the second temple was built, on the death of Malachi, who, according to some, is the same with

[1] 1 Kings, viii. 9.—2 Chron. v. 10.

Ezra, the prophetic spirit ceased from among the Jews.

The house of God was holy; into the temple, properly so called, none were permitted to enter but the priests, and there they always officiated barefooted;[1] but into the Holy of Holies, the High Priest alone could go, and that only once a year, on the great day of atonement. At the temple only could sacrifices be offered, and there all the males, i. e. as Mr Locke observes, from twenty to fifty years old, even from the most distant corners of the land, were required to present themselves before the Lord, three times every year.[2]

The religion of the ancestors of the Jews, before the time of Moses, was the simplest and purest in the world, consisting in the worship of the one living and true God, under whose immediate direction they were; in a firm reliance on his promises under all difficulties and dangers; and in a thankful acknowledgment for all his blessings and deliverances. In that early age, we find the religious custom of tithes;[3] we likewise read of altars, pillars, and monuments raised, and sacrifices offered to God; which last are now generally believed to have been of divine institution. They used circumcision, not so much as a religious act, as a seal of the cove-

[1] Levi's *Defence of the Old Testament*, in a series of letters to Thomas Paine, p. 145.

[2] Deut. xvi. 16. [3] Genesis, xiv. 20.

nant, which God had made with Abraham. As to the mode and circumstances of divine worship, they were much at liberty till the time of Moses; but that legislator, by the direction and appointment of God himself, prescribed an *instituted* form of religion, and regulated ceremonies, feasts, days, priests, and sacrifices, with the utmost exactness. The rites and observances of their religion under the law were numerous, and its sanctions severe;[1] and for information on this subject, from the commencement of their history to the destruction of their city and nation, recourse may be had to the Old Testament, Josephus, and Fleury's *Manners of the Ancient Jews.*

[1] So much so are they considered by the Jews at this day, that Mr Levi (Dissertations, Vol. II. p. 144.) seems to view it as one reason, why infidelity gains so much ground among them, that "many wish not to be shackled with the burden of the ceremonial law." But why will they plunge themselves into outer darkness, instead of coming into the light? He whom they continue to reject, though doubtless the true Messiah, had also their ground of complaint in his eye, when, in the most affectionate and encouraging language, he thus called upon them: "Come unto me all ye that are weary and heavy laden, and I will give you rest." But the same reason which he assigned for their forefathers not accepting his gracious invitations, may yet, it is feared, be alleged as what makes them still reject them, and choose darkness rather than light. For they must know, that though his gospel would free them from the burden of the ceremonial law, it would not release them, in the least, from those "great restraints in the pursuit of pleasure," which are now so irksome to them, as to induce them to throw off the yoke of that law.

Notwithstanding that God's prophets, and oracles, and ordinances, and the symbol of his presence, were among them, the Jews were ever very prone to idolatry, till the Babylonish furnace thoroughly purified them from that corruption. After their seventy years captivity, they turned indeed from idolatry, and have never again been guilty of the crime;[1] yet they turned not to true and pure religion, but to superstition, formality, hypocrisy, and schism Such, in a great measure, was their religious worship and character in our Saviour's time; and such, many seem to think, it still continues to be, in a greater or less degree, at the present day. The noise and confusion of a Jewish synagogue are become proverbial; but I suspect that in many instances they have not been fairly represented by Christians, partly from blind prejudice, but

[1] The restored Jews have never again *voluntarily* and *nationally* become idolaters, but from the time of Antiochus Epiphanes to the final destruction of their polity, there was a numerous faction, which in every thing affected the Greek manners; and "this Hellenising party" (Bishop Horsley tells us, in his Hosea, p. 8.) "were idolaters to a man." Many *individuals* likewise have submitted to the idolatry of the church of Rome.

They had the glorious distinction of being the only nation in the Roman empire, who opposed the sacrilege of deifying the imperial family; so perfectly did their captivity at Babylon cure them of idolatry.

Tacitus has remarked with surprise, that, on Pompey's passing through the temple, and entering the Holy of Holies, after having conquered the Jews, "he found no statue, no symbolical representation of the Deity: the whole presented a naked dome, the sanctuary was unadorned and simple."

more frequently, I trust, from not understanding their form of worship.

Dr Hey scruples not to say "that the modern Jews seem to walk about their synagogues in London, at religious meetings, as if religion was not in all their thoughts."[1]

There may indeed be some ground for this assertion; and the fact that has given rise to it is, that a great number of pauses occur in the service of the synagogues, during which the congregation is little interested, and their time is then too frequently filled up by conversation, which appears irreverent in that place. The women sit by themselves in the gallery of the synagogue, and are parted from the men, not, as has been asserted, because they hold that they have not so divine a soul as men, and are of a lower creation, but that the latter may not, by their presence, be incited to profane thoughts: an example surely not unworthy of being followed by Christians.

Ancient Judaism, compared with all religions but the Christian, was distinguished for its purity and spirituality; and the whole Mosaic ritual was of a typical nature.

As formerly, while they enjoyed an established religion, they still have liturgies, in which are all the prescribed forms of their synagogue-worship; "and those who have not time to go to the synagogue, must say their prayers at home, three times every day, i. e. in the morning, in

[1] Norrisian Lectures, Vol. II. p. 197.

the afternoon, and at night."[1] Praying in modern Hebrew is the usage of all Jews at this day; but they are not forbidden to do so in any other, if they fail to understand the "holy language;" and some formulæ have crept in, which, say they, are *Chaldaic*.

That which G. Ben Pedachzar has so wretchedly translated, is the general form of daily prayers, &c. among the German Jews.[2] The Portuguese have some variations in several of the prayers, though the outline is the same. For festivals, a great number of additional formulæ, hymns, &c. are introduced, composing several other volumes.

As a specimen of their prayers, and in proof of their loyalty, I here present the reader with the form of prayer "for the prosperity of his Majesty and the Royal Family of Great Britain, as

[1] Levi's *Cerem.* p. 178. Another example surely most worthy of being followed by all Christians.

[2] *Book of Religion, Ceremonies, and Prayers of the Jews*, Englished by Gamaliel Ben Pedachzar.

The London edition of this work in 1738, 8vo, may be seen in the Advocates' Library, Edinburgh.

[3] It may be necessary to remark here, that there are *three* divisions or classes of modern Jews; for they cannot be termed sects, since the only difference between them is some varieties in their respective liturgies, and in the regulations of sundry ceremonies. In the main points of belief and observances they all agree; and they are variously denominated from the countries where the arrangements of their liturgies took place, and are known by the designations of *German*, *Portuguese*, and *Avignon* or *Italian* Jews.

used by all the Jews residing in their dominions, in all their places of worship, on their Sabbath-days and solemn festivals."

*A Prayer for the Royal Family.*

"He that dispenseth salvation unto kings, and dominion unto princes; whose kingdom is an everlasting kingdom; who delivered his servant David from the destructive sword; who maketh a way in the seas, and a path through the mighty waters: He shall bless and preserve, guard and assist, exalt and highly aggrandize, our most gracious sovereign lord, King GEORGE the Third, our most gracious Queen CHARLOTTE, his Royal Highness GEORGE, Prince of Wales, and all the ROYAL FAMILY: may the Supreme King of kings, through his infinite mercy, grant them life, and preserve and deliver them from all manner of troubles and danger; and cause his enemies to fall before him, and grant him to reign prosperously: may the Supreme King of kings, through his infinite mercy, inspire him and his counsellors, the nobles, and states of his kingdom, with *benevolence* towards *us* and all *Israel;* in his and our days may *Judah* be saved, and *Israel* dwell in safety; and may the Redeemer come unto Zion; which God in his infinite mercies grant, and we will say, amen."[1]

[1] Levi's *Ceremonies of the Jews*, p. 51, 2. It must no doubt be considered as a further mark of the loyalty of the Jews, and highly creditable to them, that the heads of the different syna-

Vocal music is very common in their synagogues, but instrumental music is seldom used; yet not because it is deemed improper, for the synagogue in Prague has an organ, but because it cannot be performed on the Sabbath or holidays. At the consecration of the great synagogue in Duke's Place, London, some years since, a grand band of music performed some psalms, odes, &c. composed and selected for the occasion; but the concert ceased the moment that the Sabbath was considered as commenced.[1]

They still continue to circumcise all their male

gogues in London, and other distinguished men among them, have lately addressed to their brethren a strong exhortation—"to obey the laws;—not to carry on any trade on the Christian Sabbath;—not to keep houses of ill fame, nor to commit other irregularities, under their high censure, and forfeiture of the privileges attached to them as belonging to their community." See also an able sermon, preached in the great synagogue, Duke's Place, London, on 5th December, 1805, by the Rev. Dr Hirschel, the learned and very respectable presiding Rabbi of the German Jews, London.

[1] "They may not ride on horseback, nor in a carriage, nor go by water, nor *play upon any musical instrument, on the Sabbath*; they may not bathe on the Sabbath; they may not bury the dead on the Sabbath;—they may not kindle or put out a fire on the Sabbath; nor may they mourn or fast on the Sabbath, except on the great day of expiation."—Levi's *Ceremonies*, p. 17, 18, and 126.

If the first day of the seventh month (*i. e.* New-Year's Day, being the first day of the civil year, and what is called the Feast of Trumpets,) "happens to be on the Sabbath, they do not blow the trumpet on the first day, only on the second."—P. 84.

children on the eighth day,[1] and to redeem their first-born. Women have sometimes been employed in the former rite; but such is not the case at present, nor is circumcision always performed in the synagogue; but wherever it takes place, it is usually the case that a godfather and godmother are present. And if in the synagogue, a large chair with two seats is placed for the occasion, "the one for the godfather to sit on, the other is called the seat of *Elijah* the prophet, who is called *the angel* or *messenger of the covenant.*"[2]

All the males are reckoned to enter the state of manhood, and to be accountable for their actions at the age of thirteen; when a ceremony, answering in some measure to our confirmation, takes places, and they are declared "sons of the precept;" being obliged, from that time forward, to observe the precepts of the law. Every male is then also "obliged, before he begins his prayers, whether it be at the public worship at the synagogue, or privately at home, to put on the *Phylacteries*;" which, it seems, they still scrupulously use for the head and the left arm.[3] They

[1] If the child be sick, he is not circumcised till he is quite well. "The father is specially commanded to redeem his first-born son; but not till he is a full month old: but if the father should neglect it, or the child should be born after the death of the father; in either case he is obliged to redeem himself, as soon as he arrives at proper age."—LEVI'S *Ceremonies*, p. 161.

[2] Levi's *Ceremonies*, p. 154.

[3] On all Sabbaths and holidays they are obliged to go thr—

likewise wear a veil in the synagogue, accounting it improper to be uncovered in the house of God. They still keep the festival of the Passover, but not the Sacrifice; and instead of the paschal lamb, they "eat a piece of unleavened bread, in remembrance thereof."[1]

And on the great day of Expiation, which always happens on the 10th day of *Tishry*, i. e. the seventh month, they continue in prayers "from morning till night, for upwards of twelve hours without intermission."[2]

They begin their Sabbaths, fasts, and festivals, an hour before sunset, both summer and winter, and conclude them next day at the same hour, or when three stars appear in the firmament. Their year is divided into twelve lunar months; some of which consist of twenty-nine, others of thirty days; which difference is occasioned by the various appearances of the new moon; her

times to the synagogue; and those who are unavoidably prevented from attending their duty there, are required, as already observed, to pray three times a-day at home. "It is an article of faith among us," says Mr Levi, "that every Jew must every morning, during the time of reading the *Shema*, and saying the nineteen prayers at least, have on the Phylacteries; because it is a sign of our acknowledging the Almighty to be the Creator of all things, and that he hath power to do as he pleases: and therefore on the Sabbath, and other festivals, we do not put on the *Phylacteries;* because the duly observing of them is a sufficient sign of itself, as expressed in Exodus, xxxi. 12."—*Ceremonies*, p. 190.

[1] Levi's *Cerem.* p. 50.

[2] Ibid. p. 98.

first appearance being always accounted the first day of the month.

They count their ecclesiastical year from the month *Nisson*, which generally falls about our March; and their civil year from *Tishry*, the seventh month of the ecclesiastical year, which generally happens in September. They reckon from the creation, and do not make the world so old as we Christians do, who, following Sir Isaac Newton, compute the birth of Christ to have happened in the 4004th year of the world, which, added to 1808, will give the number 5812; exceeding the Jewish chronology by 244 years, this current year being with them 5568.[1]

See Levi's *Ceremonies of the Jews*, (printed for J. Parsons, No. 21, Paternoster-row,) *passim*. Rabbi Leo of Modena, who enlarges on their customs, ceremonies, &c. in his *History of the present Jews throughout the World*, already quoted in this work, is scarcely known, I am told, among the Jews, and not regarded by the few learned among them who have read his works; perhaps from his being thought too partial to the Christians. Yet his history forms the ground-

[1] To investigate this confusion of years must no doubt involve an elaborate research; yet it is well worth an inquiry, and might profitably employ some learned Jew; for none but a Jew, who can readily have access to Jewish authorities, can well determine so very intricate a subject, as great confusion seems to exist in the mode of reckoning time during the middle ages, and indeed since the time of Alexander of Macedon.

work of what we find on these subjects, both in Buxtorf's *Synagoga Judaica*, and in the 1st vol. of Picart's "*Religious Ceremonies of all Nations.*"

GOVERNMENT AND DISCIPLINE.—The Jewish church is at present governed by a presiding Rabbi in the city or town where they may be settled, who attaches to himself two other Rabbies, and these three combined form a kind of tribunal in sacred or religious causes, and frequently determine private disputes. This tribunal is termed *Beth Din*, or the House of Justice. As the priesthood is at present totally abrogated, having ceased with the temple, the term High-Priest is an exploded one; no presiding Rabbi now exercising the functions of High-Priest, which were only applicable to the temple. Hence the choice of Rabbi (or *Raf* as he is termed by the German Jews, or *Hacham* by the Portuguese) is not confined to the tribe of Levi; although that tribe be the only one that, they conceive, can now be at all distinguished. Its members are all at present considered as laymen. They have, notwithstanding, some trifling distinctions paid them in the synagogue service; for those among them that are descended from the priests, who are called *Cohen*, or in the plural *Cohenim*, perform the benediction, and are called first to the law: they also personate the priest in the ceremony of redeeming the first-born, and have some other complimentary precedences paid them. The *Levites*, i. e. those who

are descendants from the singers in the temple, are second in rank, and are called next to the law, and wash the hands of the *Cohenim* before they go to the benediction, &c. With all this the Rabbi has nothing to do, unless he chance to be of that tribe. The ministry of a presiding Rabbi, elected for that purpose from the general mass of learned Rabbies by the congregation, whose head he is, consists of nothing more than that, as a spiritual director, he solves questions that arise in the ceremonial observances,—occasionally preaches,—marries,—superintends divorces, and the ceremony of throwing the shoe, called *Chalitza*, &c.[1] He is generally allowed a competent salary, which, together with perquisites, renders it unnecessary for him to engage in any secular business, for which indeed he is seldom capacitated, nor is it thought honourable; although I understand that, in a few instances, some presiding Rabbies in Germany and Italy have been engaged in trade, through the medium of some intervening friend.

Other Rabbies may follow any worldly occupation, as the title of Rabbi is merely honorary,

[1] Marriage, in all regular societies, is always performed by the presiding Rabbi, or by some one deputed by him; but a marriage solemnized with the due ceremonies by any other orthodox Jew, is valid. The ceremony of throwing the shoe takes place when a Jew refuses to marry his brother's widow, and is grounded on Deut. xxv. 9.

and does not confer any priestly ordination or sacred character.[1]

ANCIENT AND MODERN SECTS.—The Jewish sects, in our Saviour's time, were,

1. The *Samaritans*, a people partly of Jewish and partly of heathen extraction; who were circumised, observed the ceremonies of the law, offered sacrifices at their temple on Mount Gerizim, and expected the Messiah; but would not allow Jerusalem to be the place of worship, and rejected all traditions; nor would they receive any of the books of the Old Testament except the five books of Moses.

2. The *Pharisees*, who added to the written word traditions innumerable, and were remarkable for formality and hypocrisy, and for placing all religion in external ceremony. They had subsisted about 150 years before the Christian æra.

3. The *Sadducees*, who were more ancient than the Pharisees, but less numerous. In the Talmud we are told, that they derived their name from *Sadoc*; and that the sect arose about 250

[1] By the 9th article of their creed, the Jews believe in the perpetuity of their law, written and oral, moral and ceremonial: I have therefore yet to learn on what scriptural authority they ground the abrogation of the priesthood, and the practice which they have introduced of admitting men into sacred offices promiscuously, or from any of the tribes, notwithstanding they conceive, that the tribe of Levi may yet be in some measure distinguished.

years A. C. in the time of Antigonus of *Socho*, president of the Sanhedrim. With the Samaritans, they received only the Pentateuch, and rejected the traditions of the Pharisees. They also denied the being of angels, the resurrection of the body, and the immortality of the soul.

They held that the soul had no separate existence, but vanished, or fell into nothing, at the dissolution of its union with the body. Scaliger, and some others, will not allow that they rejected all the books of scripture but those of Moses; because many of them, as Caiphas, &c. were priests, and even high priests. This sect fell at the destruction of Jerusalem, and Sadducees have been but little heard of since. A few, indeed, are said still to subsist in Africa, and some other places; but they are rarely found, at least there are but few that declare themselves for these opinions, and they are held by the other Jews as heretics.

4. The *Essenes*, who were nearly of the same date with the Pharisees, and were distinguished by an austere sanctity, by having all things in common, by abstaining from marriage, and by living a monastic and contemplative life.

They did not worship at the temple, but in their synagogues and at home, and have thence been considered schismatics, as well as the Samaritans.[1]

[1] Rabbi Azariah, the learned author of *Myor Enaim*, supposes the Essenes to have been the same as those that the Rab-

To these may be added another sect, formed by *Judas Galilæus*, i. e. Juda from Galilee, and agreeing in most points with the Pharisees. See *Josephus' Antiquities*, Book xviii. chap. 2.[1]

*The Jewish Sects of the present day*, are,—1. The *Samaritans*, who were not expelled their country, like the other Jews, but have still their high priest, and offer sacrifices on mount Gerizim. The chief seat of the sect is the ancient *Sichem*, or Salem, now called *Naplouse*, or New Samaria, in the valley between *Ebal* and *Gerizim*. They are few in number,[2] but pretend

bins termed *Baythusim*, (vide Buxtorf,) a sect coeval with the Sadducees; and that both of them originated from the same schism by two persons, the one named *Sadoc*, and the other *Baythus*; two pupils of Antigonus of Socho.

[1] For a more full account of the ancient Jewish sects, see the 2d book of Josephus' *Wars of the Jews*; the Introduction to Echard's *Eccles. History*; the last volume of Dr Prideaux's *Connection*; Bishop Percy's *Key to the New Testament*, &c.

[2] Beauveau, in his *Voyage to the Levant*, Part 3d, reduces their whole number to two hundred and fifty; and some Jews seem to doubt of their existence at all, and to question, whether any authentic modern traveller can be adduced to witness their exercising any worship on Mount Gerizim in these days; observing, that they were wholly or almost destroyed by Hircanus about the year 115 before Christ; and that this circumstance gave strength to the sect of the Sadducees. See D. Gang's *Tsemack David*. However this may be, they doubtless existed about the end of the 17th century; for they then wrote to the Jews in England, supposing them to have been of their sect. The letters were addressed to their brethren *in the city of England*. They likewise returned answers to the letters written them by Joseph Scaliger and Ludolph.

to great strictness in their observation of the law of Moses. They do not marry their own nieces, as the Rabbinists do, nor do they delay circumcision beyond the eighth day. They are the only Jews that now offer sacrifices; and they say that their priests are of the family of Aaron. Their tenets are, in other respects, much the same with those of their ancestors; and the same hatred still subsists as formerly between them and the modern Rabbinists, who do not acknowledge them as Jews, but call them *Cuthites*, from the name of one of the nations that Esarhaddon planted in Samaria.[1] Some of them are to be found at Gaza, some at Damascus, and some at Grand Cairo in Egypt.

The *Samaritan Pentateuch* is a copy of the original Hebrew, written in the old Hebrew or Phœnician characters; and, besides this original *text*, they have another copy of the Pentateuch in the language that was vulgarly spoken among them, which is called the *Samaritan Version*.—For further particulars respecting them, see the article *Samaritans*, in the third edition of the *Encycl. Brit.*; and the Letters of Father Morin, published in 1682, and entitled, *Antiquitates Ecclesiæ Orientalis*.

2. The *Sadducees*.—See p. 51.

[1] The Rabbinists tell us, that they were permitted proselytes, but that intermarriages with them were forbidden; and that when their temple was destroyed, the figure of a dove was found in it as an object of adoration.

3. The *Rabbinists*, or *Talmudists*, who add to the written law all the traditions of the Talmuds. They conceive, that the true sense of their scriptures is only to be found in their oral traditions, and the commentaries of their celebrated doctors; and, in fact, they hold the Talmuds, or at least the *Mishna*, in equal veneration, and of equal authority, with the written law, or books of the Old Testament. They hold the ancient Pharisees in high estimation; and tell us, that they were not a sect, but the whole mass of Jews, from which schism had separated and branched out the other sects. They insist that their character is not fairly represented in the New Testament, and refer us to Josephus for a just account of them. They seem to inherit their self-righteousness, and with them to plead their own merits, or at least those of their forefathers, in their addresses to God.[1]

The numerous fables, idle stories, and otherwise strange materials, with which the Talmuds

[1] "We supplicate the Divine Majesty to deal mercifully and graciously with us, and to remember unto us *the merits* of our ancestors, Abraham, Isaac, and Jacob."—LEVI's *Ceremonies*, p. 78. Again, "We beseech the Almighty, through his infinite mercy, to let us *reap the merits* of his righteous and faithful servant Moses."—P. 115. And in p. 206, it is said, that "In heaven shall *our merits be rehearsed*."—See also p. 80. 83. 166, &c. of the same work. Could I expect that those who adopt such language in their prayers, will listen to any advice of mine, I would recommend to their serious perusal a very excellent sermon on Justification, by the judicious Hooker, commonly bound up with his *Ecclesiastical Polity*.

are stuffed, gave serious offence to many judicious and well-meaning Jews, who were unwilling to believe that such traditions could come from God, but who, notwithstanding, did not allow their dissent to proceed to any breach or schism among them, till about A. D. 750, when one arose from this, which continues to this day. *Anan*, a Jew of Babylon, and Saul his son, then openly disclaimed and condemned all traditions, excepting such only as agreed with the written word of God. And as those who opposed them and adhered to the Talmuds, were chiefly the Rabbins and their scholars, that party was called the *Talmudists* or *Rabbinists*; while the other, declaring for the Scripture alone, which in the Babylonish language is called *Kara*, were thence called *Karaites* or *Caraites*, i. e. *Scripturarians*. And this last is the

4th *Sect* of modern Jews.

The *Karaites* are sometimes called *Sadducees* by their opponents the Talmudical Jews, but very unjustly, for they agree with them in nothing so much as in rejecting the *oral* law, or system of unwritten traditions. Collectively considered, they are men of great learning, probity, and virtue; but it is not true, as has been asserted, that they perform all their religious duties in the language of the country where they reside; for a person lately in London from Lithuania (where they most abound) assures us, that they use the Hebrew prayers, though not precisely the liturgy

a use among the other sects.[1] They are more in number than the Samaritans, but infinitely less numerous than the Talmudists; for their whole number, when taken in the middle of the 17th century, did not exceed 5,000.

It is however probable, that they are increasing; for we are told in Tama's *Transactions of the Parisian Sanhedrim*, that a society of Dutch Jews published, in 1800, their resolution "to acknowledge only the pure and genuine law of Moses, and to reject all those institutions, which, till then, had been called *Talmudic laws*."[2] This society, it is added, had numerous followers; and I think it is likely they will increase as the Jews advance in knowledge and improvement.

SCHOOLS, LEARNING, LEARNED MEN, &c.—In the midst of their calamities and depression, the Jews have all along paid some attention to their language and religion; but dispersed as they are, and without a country of their own, they cannot be expected to have such national esta-

[1] "Collectivement considérés, ce sont les plus honnêtes gens d'entre les Juifs; ils sont aussi les plus sensés, car ils rejettent les traditions talmudiques. On ne leur connoît gueres qu'une vaine observance; c'est de croire les prieres peu fructueuses, si on n'a pas à côté de soi des flambeaux allumés."—M. GREGOIRE's *Essai sur La Regeneration des Juifs*, p. 206. See Cuneus *De Repub. Hebræorum*, and Triglands *Syntagma De Tribus Judæorum Sectis*; together with his work subjoined to it on this particular sect, entitled, *Diatribe de Secta Karæorum*, in 2 vols. 4to. *Delphis*, 1703.

[2] P. 62.

blishments as universities; yet in almost every considerable town on the continent, where they are in any great numbers, schools are formed under the auspices of their presiding or dominant Rabbies, who confer titles on their scholars, or on others that deserve them. They appear to have two degrees analogous and most probably taken from the usages at universities; the one, *Rabbi*, nearly equivalent to B. A., and the other, *Morenu Rab*, answering to Doctor. These appear to be of modern institution, and to have commenced about A. D. 1420; previous to which the latter term is not found, and the distinction is supposed to have become necessary, in order to prevent the irregular conducting of marriages and divorces, which every one presumed to do, in consequence of the title of Rabbi, although not sufficiently informed or qualified for the office. The origin of these schools was evidently the *Sanhedrim* in the temple; by whose determination the laws were explained, and all the Mosaic institutions were reduced to minute and actual practice. The form, period, and manner of all ceremonies and observances, were by them established and handed down to successive Sanhedrims, who, as intricate circumstances and questions arose, gradually enlarged the code, and provided for both extraordinary and ordinary situations. Their peculiar form and number, sometimes seventy-one, sometimes twenty, and at other times only three, together with all their minute allotments and jurisdictions, may be found

in Selden's work *De Synedriis*, which is an astonishing monument of learning and industry.

The disturbances related by Josephus, proved so destructive of all order, that the heads of the Sanhedrim, who were styled the *Princes* or *Primates*, became afraid to exercise their functions; and criminal jurisdiction, as far at least as implicated the punishment of death, was abandoned by them to the executive power, and the assembly followed their primate to whatever place he retired. Thus we find them wandering from the temple into Jerusalem; from thence, some time before the destruction of the temple, into *Jabne*, which Selden labours much to place in Galilee; and afterwards to many other places until the time of Antoninus Pius, when they were at Tebariah or Tiberias. After this they lost all power as Sanhedrim, but it seems they still kept up the schools, and those in Palestine or Judea still regulated the feast of the new moon from ocular observation, according to the ancient custom, until about A. D. 355, when Hillel the second, called Hillel *the Prince*, foreseeing the speedy annihilation of the schools in Judea, established the calendar, comprising the feasts of the new moon, and the arrangement of the equinoxes and solstices, according to the calculation of Rab *Ada*, who flourished A. D. 243, and which hold good to this day. We find the first mention of an assembly or school with a primate, but without any judicial power, except in religious matters, about

A. D. 219, when D. Ganz states,[1] that Rab going to Babylon, found an assembly there with Rab Shiloh at its head; as likewise one at *Neardai*, or *Nahardá*, with Shomuel as their primate. He therefore went and established the famous school at *Sura*, which is said to be Aram Soba, and which Bochart will have to be in Syria; but the situations of these places seem to be involved in much obscurity, as is also that of *Pombeditha*, another famous school, and, like the others, the seat of the various compilers of the Talmud.[2]

An annual, or some other periodical assembly of all the heads of these schools or colleges, appears to have been occasionally held at Babylon, since we find a relation of ceremony and precedence, with respect to the seating of the Primate from Sura on the right hand of the Prince of Captivity, who resided at Babylon, while the President from Pombeditha sat on the left; and the author of *Shalsheleth Hakabalah* relates, that the latter always addressed the Primate of Sura by the title Rabbi, which the other was not obliged to give to the Primate of Pombeditha. It was at the college of Sura that the Talmud is said to have been completed and finished; and if so, the hypothesis of this place's being in Syria is groundless, it being known that the Talmud

[1] In his *Tsemach Dovid.*

[2] Cellarius places them in Chaldæa, and on the left bank of the Euphrates.—"Judaicis etiam scholis insignes urbes in his alveorum ripis fuerunt *Sora* vel *Sura*, *Naharda*, *Pombeditha Schephithib*, *Kupha*."—PATRICK's *Cellarius*, 2d edit. p. 101.

is from Babylon; although this name is only attached to it in contradistinction from the Jerusalem Talmud, and from its being the subject of tradition and study in all the schools of Babylon, and rehearsed at the periodical meetings before mentioned.

These colleges were destroyed about A. D. 1038, when the Jews suffered much from the Saracens, &c. since which time we find no formal or regular college any where established, but every learned man, who could collect a number of persons to join him, formed a school in any place where they may have settled: and Spain, Portugal, France, and Germany, as well as Egypt, Arabia, Cyprus, and the Greek islands, all possessed schools, and produced great and learned men for some time afterwards, till superstition, malice, or prejudice, banished them. Cordova, Toledo, Barcelona, Lisbon, Narbonne, Troyes, Mayence, Cyprus, Cairo, Alexandria, &c. &c. are likewise said to have possessed schools under the auspices of men famous for learning and piety; and Frankfort, Prague, Hamburgh, Cracow, Furth, and many other places in Germany and Poland, now have, or lately had, schools.[1]

[1] An establishment was likewise formed in Copenhagen in 1803, for the instruction of Jewish youth. It is a species of free school, and well endowed; and in the end of the year 1805 the number of the pupils was forty. Another school of the same kind, and with the same object in view, was lately established at Brunswick by M. Jacobson, privy counsellor of finances

With regard to their learning, it may be remarked, that though literature was not very general among the latter Jews, and though an exclusive study of profane learning was discouraged, yet that its absolute lawfulness was questioned, as some have asserted, does not appear; for after the holy writings, which were the primary object of study among the learned, the sciences, we are told, "were also zealously encouraged; nay, the law positively enacted, that the Sanhedrim should consist of men who must be acquainted with Geometry, Mensuration, Astronomy, Physics, Metaphysics, Anatomy, Medicine, &c.[1] And the Talmud, in almost every page, evinces sentiments uttered by men who were very far from novices in all the various branches of knowledge of those times. The peculiar and very nice distinctions laid down in *Zeraim*,[2] shew great proficiency in agriculture, and do no small credit to their mathematical knowledge in the geometrical arrangements there laid down.

"Their transcendent wisdom in Astronomy is evident from the regulation respecting the feast of the new moon, and the regulation of their calendar. Their knowledge of anatomy and zootomy is evinced in the laws respecting the perfection of animals for sacrifice, and the laws of

there; and both these schools, as far as I can learn, are yet in existence.

[1] Vide Maimonides, cap. *Sanhedrim*.

[2] i. e. the first of the six classifications of the Talmud, which treats of first fruits and the managements of agriculture.

adjudging the perfectness of beasts from their internal structure, whereby it was ascertained whether they should be eaten or not. And the justness of their judicial code is no trifling proof of the excellence of their ideas of the principles of jurisprudence."

Of the great men who have from time to time done honour to the Jewish name, my limits will permit me to mention only a few: and I begin with Rabbi *Nathan*, the original composer of the Concordance, afterwards enlarged and reprinted by Buxtorf, who flourished at Rome about A. D. 1070. About the same time flourished Rabbi *Eben Gaverul*, an eminent poet, and author of many prayers, &c.; at Troyes or Lunar in France, about 1100, Rabbi *Solomon Jarchi*, known among the Jews by the anagrammatical term *Raschi*, the famous commentator, whose works they hold at this day in very high esteem; about 1140, Rabbi *Jehuda Levi*, author of the famous *Cosri*, translated by the younger Buxtorf; in Spain, about 1162, Rabbi *Ben Dior*, author of many works, and particularly of the first collection of genealogical traditions, called *Sepher Habbalah;* about 1153, *Aben Ezra*, an author whose writings are well known; and about 1167, *Maimonides*, a man of the most comprehensive genius, as is evident from the number, variety, and depth of his writings. *Benjamin of Tudela* died in 1173; *Kimchi*, a most able grammarian, in 1190; Rabbi *Jedaiah Hapenini*, commonly called *Badrashi*, the author of an elegant moral work, entitled *Bechi-*

*noth Olam*, in 1298; Rabbi *Isaac Israeli*, a celebrated astronomer and geometrician, in 1310; Rabbi *Abraham Zacut*, author of *Sepher Juchsin*, in 1502; and in the same year died the famous *Abarbanel*, well known as a commentator, and as the author of many other learned works. *Elias Levita*, a well known and celebrated grammarian, flourished about A. D. 1516; Rabbi *Moses Iserlis* of Cracow, and Rabbi *Joseph Caro* of Palestine, joint authors of the code of Judaic laws and ceremonies extracted from the Talmud, called *Shulchan Aruch*, &c. about 1573; Rabbi *Joseph Del Medico*, an eminent physician and philosopher, about 1640. And in later days, and the present age, the Jews can boast of the names of *Mendelsohn*, *Bloch*, *Hertz*, *Wasreli*, in Berlin and Konigsbergh; of *Mendez*, *Israeli*, *Israel Lyons*, Dr *Lousada*, and *David Levi*, in England; of *F. Mendes* in Holland; and of *Bing* and *Z. Hurwitz* in France; not forgetting the famous *Manasseh Ben Israel*, the principal promoter of their recal into England in Cromwell's time.

Thus have many individuals among the Jews distinguished themselves in the walks of literature and science; and many others might be added to the list. In the Parisian Sanhedrim, or Convocation of the French and Italian Jews at Paris in 1806, several of the members seem to have displayed no common abilities; and I can readily believe, that, were such an opportunity given to the British Jews, they would display equal

abilities, and at the same time greater orthodoxy.[1]

Our best work on the natural history of fishes is the production of the late *M. Bloch*, a Jewish physician at Berlin; and it ought not to be forgotten, that banks and bills of exchange, two of the greatest supports of commerce, are of their invention.

With regard to their controversial writings with Christians, several Christian fathers addressed the Jews with a view to open their eyes to the truth of Christianity; and several answers were returned: and in later times, numberless are the works which they have published in defence of Judaism, and against the Christian religion. The most celebrated of these are the *Chizzuk Emunah*, or Buckler of Faith, a work of great ability, and the *Toldoth Jeshu*, a work replete with the boldest blasphemy, and held, I am told, in less estimation by the Jews than the former.

These, and some other of their writings against Christianity, are collected, and an ample refutation of them published, in the *Tela Ignea Satanæ* of Waganseil, *Altdorphi Noricorum*, 2 vols. 4to. 1681. Petrus Alphonsi, an eminent Jew, converted in the beginning of the 12th century, and presented to the font by Alphonsus VI. king of

[1] I particularly allude to their answers to the questions on marriage, and in viewing France as their country.—See the miscellaneous remarks on this article.

Spain, wrote a learned treatise against the Jews, wherein he presses them with Numbers vi. 24, 25, 26, as a plain argument that there are three persons to whom the great and incommunicable name of JEHOVAH is applied. The *Pugio Fidei* of Raymundus Martini is also considered as a learned and powerful defence of the Christian religion, against the arguments of the Jews; and though it be not free from the literary defects of the times in which it was written,[1] it still preserves its reputation. The 17th century produced *Isaac Orobio*, who is well known on account of his conference with Limborch, an able Protestant and Arminian divine; and the dispute between them, published by the latter, under the title of *Amica Collatio De veritate Religionis Christianæ cum erudito Judæo*, together with the papers published with it, forms one of the most interesting and entertaining works of controversy, that have appeared upon any subject.[2] See also Hoornbeck *Contra Judæos*, Lugdun. Batavorum, anno 1655. Mr C. Leslie's *Case of the Jews considered with respect to Christianity*, is, as may well be expected from his pen, an unanswerable little piece against them. Dr Priestley repeatedly addressed them; and although he seems to have yielded many points of Christianity, with a view to engage them to an acknowledgment of the

[1] Viz. the 13th century.

[2] Published in 4to, *Goudæ, ab Hoëve*, 1687. "Ouvrage estimé et recherché: les Exemplaires en sont peu communs."—De BURE.

rest, it does not appear from Mr D. Levi's answers to him, that the Jews thought so well of his system, as to give him hopes of success. In Chapman's Eusebius, Vol. I. p. 530. &c. we have an account, from Wolfius, J. Scaliger, Kidder, Bayle, &c. of no fewer than twenty-nine Jews of talents and credit, converted to Christianity in modern times, by an accurate investigation of the propheoies. And of the great *Esdras Edzardus* of Hamburgh, Bishop Kidder, who often corresponded with him, says, that "he had been an instrument of converting more Jews, including many Rabbins, than have perhaps ever been converted by any one person in the world since the age of Miracles."[1]

NUMBERS, COUNTRIES WHERE FOUND, RESTORATION, &c.—It is computed that there are as many Jews now in the world, or more than ever there were, since they have been a nation. Some have rated them at three millions, and others at more than double that number. "It is impossible," says Basnage, "to fix the number of persons this nation is at present composed of. But yet, we have reason to believe, there are still near three millions of people, who profess this religion, and as their phrase is, are *witnesses of the unity of God in all the nations of the world.*"[2]

[1] *Demonstration of the Messiah*, p. 3—197. 263, 264. fol.

[2] *History of the Jews*, Book vii. chap. 33. The author of a late work, entitled *The Rise, Fall, and Future Restoration of the Jews*, &c. observes, p. 25. that their present number "is

And who could foretel such a wonderful increase and propagation of a branch only of one man's family, but the same divine person whose power could effect it? It was foretold to Abraham that his posterity should be multiplied exceedingly above that of others; that they should be multiplied "as the stars of heaven, and as the sand which is upon the sea shore."

"And if we compute the number of Jews and Mahometans, which are now on the face of the earth, (for these last are the descendants from Abraham by Ishmael, and continue to circumcise themselves as well as the Jews, who are his descendants by his son Isaac,) I do not know whether we should be much mistaken, if we said that they amounted to one tenth part of mankind."[1] But, with all due deference to his Lordship's judgment, this calculation may be considered as too high; for there are now millions of Mohammedans *not* sprung from Ishmael, whose posterity are chiefly the Arabs. Besides, though the Israelites avoided familiar converse with the Gentiles, yet their religion admitted proselytes; and

computed to be 3,000,000, one of which resides in the Turkish empire; 300,000 in Persia, China, India, on the east and west of the Ganges, or Tartary; and 1,700,000 in the rest of Europe, Africa, and in America." I believe I am not quite singular in my opinion, that their whole number at present, excluding the posterity of the ten tribes, to whose numbers, state, and situation, we are entire strangers, does not exceed 2,500,000.

[1] Bishop Clayton's *Vindication of the Old and New Testament*.

such there were to it in all ages,[1] of whom some not only were circumcised, but received the whole law, and were esteemed as Jews; and in several instances whole nations became proselytes, as the Samaritans and Idumæans. These last embraced Judaism, being compelled to it by Hircanus, after which they were incorporated into the Jewish nation, and ceased to be a distinct people.

Allowing his Lordship's calculation to include, (which it doubtless ought to have done, when numbering the descendants of Abraham) the immense multitudes of Jews who have been converted to the Christian religion, from the time of our Saviour to the present day, and who, of course, with their posterity, have dropt the name of Jews;[2] in that case, it may not perhaps be far beyond the truth. The name of Jew has grown, by long custom, to be a discrimination of a *religion*, rather than of a *nation;* so that when a Jew

[1] In the reign of Ahasuerus, or Artaxerxes Longimanus, the Jews were dispersed throughout all the provinces of the Persian monarchy, and many of the people of those provinces, as we read in the book of Esther, became Jews: and indeed, wherever they dwelt, they made many proselytes to their religion. See Bishop Horne's Sermons, Vol. I. p. 366. 4th edit.

[2] Many Jews of Crete embraced Christianity in the fifth century; and, on account of much cruel treatment, and from the fear of worse, upwards of 300,000 consented to receive baptism in Portugal in the fifteenth century.—Formey's *Eccl. Hist.* Vol. . p. 271. And both in Spain and Portugal, their children have, in more instances than one, been forcibly taken from them and baptized; a practice which surely cannot be justified.

becomes a Christian, he is no longer called a *Jew*; but it ought not to be forgotten, that he continues, after his conversion, to be a descendant of Abraham.

With regard to the countries in which the Jews are found, it may be observed, that the small sect of *Samaritans* are still confined to the country from which they take their name, excepting a few that are to be met with in Egypt. As to the *Sadducees*, see p. 51. Very few of the *Karaites* reside in these western parts of the world: they are to be found chiefly in Poland, Russia, Turkey, Egypt, Persia, &c.; but the *Rabbinists* are found all over the world, particularly in mercantile towns; for, by profession, many of them have long been usurers, and they are now chiefly brokers, and by having command of money, they are great promoters of trade. By their frugality, industry, and acuteness, they generally become rich wherever they settle; and this, together with their multiplication of children, from their marrying young, they look upon as an argument that an extraordinary Providence still attends them.

The number of Jews in Judea hath now, for many ages, been inconsiderable, while they swarm every where else. Agreeably to the prediction respecting them in Deut. chap. xxviii. v. 65. they have been so far from finding rest, that they have been banished from city to city, and from country to country. In many places they have

been banished and recalled, and banished again.[1] In the latter end of the fourteenth century, they were banished from France, (for the seventh time, says Mezeray) by Charles VI.; and in almost all countries where they have been permitted to reside, they have been severely persecuted: yet they thrive under their persecutions and oppressions, and seem even to multiply amidst their distresses; as if the order of things were reversed in regard to them, and the same causes operated to the conservation of this people, which tend so naturally to the waste and destruction of every other.[2]

The Turks of the Othman race are now in possession of Jerusalem, where Turks, Moors, Arabians, and some Christians of various sects and nations now dwell, out of reverence to the place; but very few Jews, and of these the greater part, as Basnage says, are beggars, and live on alms. "Here be," i. e. in Judea, observes an accurate and faithful English traveller, "here be some Jews, yet inherit they no part of the land, but in their own country do live as aliens."[3] The Jews

[1] For an account of their several banishments, see Bishop Newton's seventh *Dissertation on the Prophecies.*

[2] "*Duris ut ilex tonsa bipennibus*
*Nigræ feraci frondis in Algido,*
*Per damna, per cædes, ab ipso*
*Ducit opes animumque ferro.*"

HOR. *Od.* lib. iv. ode 4.

[3] Sandy's Travels, book iii. p. 114. 7th edit. Benjamin of Tudela did not find in Jerusalem above 200 Jews, who were mostly dyers of wool, the monopoly of which trade they pur-

do not reside there, because, say they, when the Messiah shall come, the city will undergo a conflagration and inundation, in order to be purified from the defilement of Christians and Mohammedans; but, says Basnage, the true reason is, because there is no trade there, and also the Mohammedans look on it as a holy place, and therefore a great many *Santons*, or Turkish monks, and devout Mussulmans reside there, and persecute both Jews and Christians.

Thus their land itself seems to lie under a never-ceasing curse. Pagans, Christians, Mohammedans; in a word, all nations have by turns seized and held Jerusalem and Judea. To the Jews only hath God refused the possession of this small tract of ground, so supremely necessary for him, since he ought to worship on this mountain.

Their dispersion, and preservation, and present state, are remarkable particulars respecting this people; and furnish a strong argument in favour of our religion, even in the opinion of its boldest adversaries.[1] They swarm all over the east, and

chased every year. They all lived together under David's tower, and made very little figure. In other parts he found one or two in a city; in another twenty, in others more; and in many places none at all.—Benjamin's *Itiner.* p. 41. Jerusalem contained 3,000 Jews in 1800. Gisborne's *Survey of the Christian Religion*, p. 118.

[1] Lord Chesterfield told Lady Fanny Shirley, in a serious discourse which he once had with her on the evidences of Christianity, that "there was *one*, which he thought to be invincible, and not to be got over by the wit of man; viz. the *present stat*

have a settlement, it is said, in the remotest parts of China.[1] The Turkish empire abounds with them, though they there pay, as well as Christians, a heavy tax to the Porte, for the right of exercising their religious worship: and they are subject to a chief of their own nation, called *Cochan Pascha*, whose power over them is said to be even greater than that which the Patriarch exercises over the Greek Christians.[2] They are spread through most of the nations of Europe and Africa, and many families of them are established in America and the West Indies: but they are said to be found in greater numbers at Constantinople and Salonichi, and in Holland and Poland, particularly Lithuania,[3] than in any other place or country of the world. They are calculated at 100,000 in France and Italy, and about the beginning of the late war, they were computed in Amsterdam alone at more than 60,000 souls. They have now five synagogues in London,[4] where they are said to be about

*of the Jews*,—a fact to be accounted for on no human principle."—Jones' *Life of Bishop Horne*, p. 332.

[1] Perhaps the best account of those in China, is to be found in Brotier's Tacitus.

[2] Zimmerman's *Political Survey of Europe*, p. ult.

[3] The Jews were originally a nation of husbandmen; but Lithuania is supposed to be the only country in Europe where they now cultivate the ground.

[4] Viz. One of those called Portuguese Jews, and three of those called German Jews, and one which is a kind of Chapel of Ease at Westminster, or in the Strand. Of these, the chief is the great synagogue in Duke's Place; in and near to which street most of

16,000; and we are told that upwards of 10,000 are settled at Algiers.

There is a colony of them at *Cochin*, upon the coast of Malabar, "who retain the tradition that they arrived in India soon after the Babylonian captivity. There are in that province two classes of Jews, the white and the black Jews. The black Jews are those, who are supposed to have arrived at that early period. The white Jews emigrated from Europe in later ages." The black Jews, now as black as the native inhabitants of Malabar, who are hardly a shade lighter than those of Guiana, Benin, or Angola, consist-

the Jews in London now reside, as formerly in the *Old Jewry*. When Dr Tovey published his *Anglia Judaica*, in 1738, all the Jews in the kingdom did not exceed 6,000; and they were then allowed synagogues only in London, where they had two. Their burying place was at *Mile End*, where, I believe, they still bury their dead.

[1] Buchanan's *Memoir of an Eccles. Establishment for British India*, p. 117. I here repeat Mr Faber's question in regard to these people. Are we to esteem them as part of the two, or of the ten tribes?---Besides these, there is in the interior of Asia, a nation of professing Mohammedans, called *Afghans*, or *Rohillas*, who believe themselves to be of Hebrew origin, and whose belief is corroborated by the best historians of Persia; by the circumstance of their language being a branch of the Chaldaic, and by a large district of their country being called, at this day, *Hazaret*, a word nearly resembling *Arsareth*, the name of the country into which, according to the Apocryphal Esdras, the ten tribes retired. Hence some are inclined to believe it to be not very unlikely, that the *Afghans* are a remnant of the ten tribes. For further particulars respecting them, see the 2d Vol. of the *Asiatic Researches*, or the 1st Vol. of Mr Faber's *General and Connected View of the Prophecies*, &c.

ed formerly of nearly 80,000 families, but are said to be now reduced to 4,000.[1]

A letter was received some years since by a congregation of Jews in Sclavonia, from some persons in Bocharia, in Usbec Tartary, calling themselves Jews, and requesting some information respecting their brethren, with whom they have not had any communication for many ages: but I have not been able to learn whether any answer has been returned to this letter, nor any further particulars respecting it. Nor are these the only horde of roving Jews to be found in the interior of the vast continent of Asia, or the borders of Europe; and several communications of the same nature have, from time to time, reached Europe from India, China, and Thibet. Mr Bruce traces Jews in some guise in Abyssinia; and it has been said that some traces may be found of them in the interior of Africa.[2] Like the Gipsies they are every where at home, and yet have no where any country that they can call their own; unless we except Taurida, where they are partly fixed as ancient inhabitants. At the time when the *Chazares* were masters of the Crimea, even some of their sovereigns, according to their tra-

[1] Mr Bryant *On the Christian Religion*, p. 273. The Jews assume, by length of time, the peculiar complexion of every country which they inhabit; a circumstance which tends to prove the authenticity of the Mosaic account of the first origin of mankind.

[2] For some account of those in the Barbary States, &c. see Dean Addison's *Present State of the Jews*, 12mo, 1676.

ditions, professed the religion of Moses.[1] They are admitted and fixed, but never incorporated with any nation under heaven. "Rivers run downwards through many outlets to the sea, and are soon blended and lost in the ocean; but the Jews," says the venerable Mr Bryant, "are like the waters of *Styx*, which remain unmixed, wherever they flow."[2] They are every where distinct and unconverted; nor will their prejudices against Christianity allow them to examine, with coolness and impartiality, its genuine doctrines; and though nothing can be more clear and express than our best and most esteemed writers are on the unity of the Godhead, they still persist in believing that Christians would destroy that unity, and are the direct supporters of Tritheism.

And, not satisfied with having rejected and crucified the Lord that bought them, they insist, with Socinians, that the Holy Ghost is not a person, but an energy, operation, quality, or power.

In all this there is no exaggeration; I am only pointing out known facts. And with regard to their dispersion and miseries, far from having the least design to raise or renew any odium against them on these accounts, I conclude with Basnage, "that they ought to be looked upon as one of those prodigies which we admire without comprehending; since, in spite of evils so durable,

[1] Tooke's Russia, Vol. II. p. 115.
[2] *On Scripture*, p. 41.

and a patience so long exercised, they are preserved by a particular Providence. The Jew ought to be weary of expecting a Messiah, who so unkindly disappoints his vain hopes; and the Christian ought to have his attention and his regard excited towards men whom God preserves, for so great a length of time, under calamities which would have been the total ruin of any other people."

All Jews, say the authors of *The Universal History*, feel the dignity of their origin, recollect their former pre-eminence, with conscious elevation of character, and bear with indignation their present state of degradation, and political subserviency. But they comfort themselves with the hope, that their hour of triumph is at hand, when the long expected Messiah will come,—will gather them from the corners of the earth,—will settle them in the land of their fathers, and subject all the nations of the earth to his throne.

While they believe that they shall ever continue in the profession of their religion, Christians look for their general conversion, and acknowledgment of Jesus Christ as the true Messiah: but though the conversion of this people has become the immediate object of the prayers and exertions of many Christians, and there are some other remarkable signs of the times, yet there is no great appearance of that illustrious event's being likely to happen soon. It may, however, be expected with confidence, agreeably to scripture; and the time determined in the divine

counsels, has been supposed by some learned men, to be at no great distance. The fact is clear, but the time and manner of that fact are less plainly revealed, and, of course, various are the opinions that prevail on the subject.

Most Christian divines suppose that they shall be actually called to inhabit their own land, and their opinion is well founded on several texts of scripture:[1] others, as Dr Dodd, &c. con-

[1] Among others, see Jerem. xvi. v. 15. Ezek. xxxvii. v. 21. 25. and chap. xxxix. v. 28. Dr Priestley, in a work published in 1800, announced the restoration of the Jews in about fifty years; but Mr Faber, in his *Dissertations on the Prophecies*, and in his work just published, entitled, *A General and Connected View of the Prophecies*, &c. supposes that Daniel's grand period of "time, times, and an half," (chap. vii. v. 25. and xii. v. 7.) or 1260 years, will expire in 1866;—that the 30 years immediately succeeding that æra will be occupied in the restoration of Judah, and that other 45 years will be taken up in that of Israel;—after which, i. e. in the year 1941, will commence the reign of the *Millenium*, when Palestine will again be occupied by the Jews;—when modern Judaism and Popery, Paganism and Mohammedism, will be utterly destroyed, or exchanged for true and undefiled religion,—and, when the persecution will be exchanged for the triumph of the saints. A truly flattering as well as near prospect this, doubtless; and happy will it be for the world when it shall be realized! But when I say that I admire the prudent caution of the Jews themselves on the subject of their restoration, and consider it as most worthy of imitation, I mean not that any mark of disapprobation should be fixed on the well-meant endeavours of those who have written on this subject, and much less on those of the learned and very respectable author of the works last mentioned, and now referred to, whose modesty, industry, and acquirements, far above his years, cannot be too highly applauded.

tend, that there shall be only a general conversion of the Jews in the countries where they respectively dwell, without emigration.

But whatever may be the manner, and whensoever may be the time of this grand event—the restoration of the Jews—let us, in the mean time, strive to abate their sufferings; let us choose rather to be the dispensers of God's mercies, than the executioners of his judgments; and let us avoid putting stumbling blocks in their way: and, whatever we attempt for their conversion, let it be in peace and love. Let us propose Christianity to them, as our blessed Lord himself did, in its genuine purity, and without concealing or disguising any of its doctrines. Let us lay before them their own prophecies; and let us shew them their accomplishment in the person of Christ; let us applaud their hatred of idolatry; let us neither abridge their civil liberty, nor try to force their consciences; and, above all, let us shew them the religion and morality of the gospel in our lives and tempers, by our approving ourselves to be "a peculiar people, zealous of good works."

Let it not be forgotten, that theirs was the ancient church of God, and that in their religion, although it has long lost its distinctive claims to divine authority, we may still behold some imperfect traces of the worship ordained from Mount Sinai. The glory is, indeed, departed from it, but let us at least honour its antiquity, and reverence its divine original. Let us re-

member that the Christian church arose out of it; that to the Jews we owe the oracles of God, the scriptures of the New Testament as well as the Old; that we Christians have the same origin with them; that they were our fellow-sufferers under Nero, Vespasian, Titus, Domitian, Adrian, and several others; that it has been by means of this one nation of the Jews, that the knowledge of the one true God has long been preserved and propagated in the world; and that all nations that have not been, directly or indirectly, taught by them, are idolaters at this very day:—recollecting these, and other powerful claims which they have on our gratitude and respect, let us respect even the despised Jew, to whom once pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom, as concerning the flesh, Christ came, who," (be it *by them* remembered) "is over all, God blessed for ever. Amen."[1]

Long have the Jews been a persecuted and injured body of men; while, on many accounts, they are likewise entitled to a very high degree of esteem, from their general character and deportment. Their charities to the poor of their own communion are immense;[2] their care to ad-

[1] Romans, ix. v. 4, 5.

[2] Brotherly love, and general charity, have ever been characteristics of the Jewish nation; and their peculiar isolated si-

just their differences in civil concerns amicably among themselves, is edifying; and let it not be forgotten, that if, on any account, they are justly censurable, our unworthy treatment of them may have forced them into the very acts which we condemn.

tuation throughout the world, in the midst of strangers, has drawn the bands of affection towards one another more close, and caused fraternal love and charity to grow, in a manner, inherent in their nature. In every part of the globe where they are settled, proofs of this benevolent disposition are to be met with; always in proportion to their power, but for want of means, not always adequate to the existing necessity: nor are those proofs by any means confined to members of their own communion, but often extended to Christians, and others. The Jews in England contribute towards the poor's-rates equally with the other inhabitants, but their religious rites and their diet effectually shut their poor out of Christian workhouses and hospitals, and oblige them to provide for them among themselves. This was for a long time no serious evil; but the Jewish population in London, and of course the number of their poor, having much increased of late years, some means for ameliorating their condition were found expedient; and certain propositions, with that view, were suggested by J. Van Oven, Esq. a learned and distinguished member of their community, in two letters, addressed, in 1801, to Mr Colquhoun, author of the *Police of the Metropolis*. And the consequence has been, the erection of a *Jews' Hospital*, at Mile End, entitled נוה צדק *N'vy Tsedek*, or the *Charity Workhouse*, which was opened in June last year, "for the reception and support of aged men and women, as well as the education and industrious employment of youth of both sexes." They are chiefly indebted for the accumulation of a fund, which has laid the foundation of this establishment, to the liberal and philanthropic exertions of B. and A. Goldsmid, Esqrs.; the latter of whom, Mr Van Oven, in his

In short, notwithstanding all that can be advanced against them, the descendants of Abraham have many and powerful claims on our humanity, attention, and regard, and for being put on an equality with the other subjects of the different governments under which they live. They have lately made such claims, in the way, indeed, of solicitation, and with the offer of pecuniary compensation for the new advantages which they asked, at Frankfort, and in others of the free and imperial cities in Germany.

Their rights, their sufferings, the merits and demerits of their national character, and every topic of odium or favour in their history, have, in consequence, become of late subjects of eager literary discussion.[1]

letters to Mr Colquhoun, (sold by Richardsons, Royal Exchange) describes, and I believe very justly, as "a man who is an honour to his species in general, and to his nation in particular," p. 29.—As the present funds allow the institution to admit only *five men, five women, ten boys, and eight girls*, I need make no apology to the reader for observing, that subscriptions and donations are received by *Asaur Keyser*, and *L. D. Symons*, Esqrs. treasurers; Messrs *Walpole and Co.* bankers, Lombard Street; and *I. I. Bing*, Esq. secretary, Mansel Street, Goodman's Fields, London.

[1] See, in particular, *An Impartial Exposition of the latest Objections and Reproaches brought against Judaism and the Jews, &c.* by Aaron Wolfssohn, 8vo, 1804; and a late work, by Mr T. Witherby, entitled, *An Attempt to Remove Prejudices concerning the Jews.*—See likewise *Apologie des Juifs* en reponse a la Question; *Est il des moyens de rendre les Juifs plus*

MISCELLANEOUS REMARKS.—According to our Lord's prediction, many impostors appeared, assuming to themselves the title and character of Messiah.[1] Josephus takes notice of many such in his time; and almost every succeeding age has produced at least one *Pseudo-Messiah*. Nothing, surely, but their firm expectation of a deliverer, can account for the Jews allowing themselves to be so often deluded; especially after their rebellions, under these impostors, had so frequently brought upon them certain and most dreadful destruction. Fictions are usually formed upon realities; and so, as Bishop Newton has well observed, "there would not (we may reasonably presume) have been so many *false* Messiahs, had

*heureux et plus utiles en France?* Ouvrage couronné par la Societé Royale des Arts et des Sciences de Metz. Par M. Zalkind-Hourwitz, Juif Polonois. Paris, 1789.

[1] Nor have the Jews always waited for claimants, but have gratuitously given the title of Messiah to some, who seemed as little to desire as to deserve it. And strange surely, and highly unaccountable, must have been *their* ideas of the character, who could see such a striking resemblance of it in that of Oliver Cromwell, or of Bonaparte, as to induce them to bestow *on them* the august title of Messiah! How different, how very unlike is their character to that of Him to whom alone it belongs! And who could have supposed that any Jew should have ever, with fawning adulation, addressed either of them with an—"Art *thou* he that should come? or look we for another?" But I would spare the feelings of those respectable Jews in this country, (and many such are also to be found, I trust, in every other) who blush at the credulity, or the policy, of their weaker, or more wicked brethren, and reject, with indignation, such supposititious Messiahs equally with ourselves.

not a true Messiah been promised by God, and expected by men." The history of these false Messiahs was written by *Johannes a Lent*, and printed at Herborn, in 1697, with sufficient vouchers from the Rabbies themselves. For some account of them, see also Mr Leslie's *Case of the Jews*, p. 28., &c. edit. 1755; and Dr Jortin's *Remarks on Ecclesiastical History*, vol. ii. p. 186., &c. edit. 1805.

The account of a solemn council of the Jews, assembled in the plains of *Buda* or *Ageda*, in Hungary, A. D. 1650, as given by Samuel Brett, who, we are told, was present at the assembly, and drew up the narrative contained in the Phœnix, is contradicted by Manasseh Ben Israel, a contemporary Jew, in his *Defence of the Jews*, contained in the second volume of the Phœnix, p. 401.; and is supposed by the authors of *Acta Eruditorum*,[1] and by Dr Jortin,[2] to be liable to just suspicions; but is admitted by the authors of the *Modern Universal History*,[3] and by Mr Whitaker, who says, that this narrative "carries all the marks of authenticity with it, and is very curious."[4]

[1] *Acta Erud.* 1709, p. 104.

[2] *Remarks on Eccl. Hist.* vol. ii. p. 419. 2d edit.; or p. 256. edit. 1805.

[3] Vol. xi. p. 141—143.

[4] *Origin of Arianism*, p. 9. Note. A curious account of this council may also be seen in Mr Gregory Sharp's *Three Treatises on the Syntax and Pronunciation of the Hebrew Tongue*, p. 74—85, edit. 1804.

With regard to the object of this assembly, there seems to be no difference of opinion among the advocates for its existence, who tell us, that it was to examine the Scriptures concerning Christ,[1] or to determine whether the Messiah were come, or no. On the other hand, of the existence of a more modern *Sanhedrim*, or convocation of Jews, I mean that held in Paris in 1806, no doubt can be entertained; while its grand object, or the ultimate views of Bonaparte in calling it, are still involved in much obscurity; and the supposed advantages which he so pompously conferred upon them, may reasonably be called in question. As far as yet appears, his motives seem to have been, his fondness for theatrical pomp,—his extensive system of espionage,—his love of money, the *douceur* of thirty millions of livres having been required from them, as the price of the honour conferred upon them,—and his plans on Egypt and the East, which he is

[1] Many of them, we are told, would have then owned our blessed Lord for the Messiah, had they not been disgusted with the representation of Christianity that was given them by some priests of the church of Rome, who were present at the assembly; and, indeed, the superstition which they have beheld in Roman Catholic countries, and the law which was long in force there, by which, on their becoming Christians, they forfeited all their estates, on pretence that they, or their ancestors, had gotten them by *usury*, have no doubt prevented the conversion of many Jews. Whether this law is yet repealed by any bull of the Pope, I am not able to say.—Dr JORTIN's *Remarks on Eccles. Hist.* vol. ii. p. 236.; and Dean ADDISON's *Present State of the Jews*, p. 229.

well known never to have abandoned, and, with a view to which, he may have formed the idea of re-establishing the Jews in their own land.

With regard to them, an opportunity was thus given them, which they readily seized, to procure the rights of citizenship in countries where they have hitherto been despised and cruelly maltreated, as well as deprived of the liberty of the subject at large; and in this they will most probably succeed. Nay, by means of the French Revolution, many of the restrictions which they laboured under are already removed; and Cologne, and many other places in Germany, wherein a Jew did not dare to shew his face, have been made to open their gates and receive them. So far their political state will certainly be ameliorated; but how far their religion will retain its purity, is a matter of much doubt, from the levity with which some serious points seem to have been treated, and the evident overbearing of the majority of the assembly, in answer to the questions of marriage, &c. decidedly against the sentiments of the few orthodox Rabbies that were members of the Sanhedrim.—"But for the strong opposition of the Rabbies, the assembly would, as far as its authority could have gone, sanctioned the marriages of Jews with Christians; nay, in the tumultuous debate which took place on the occasion, a member broadly declared, that marriage had nothing of a divine institution, and that the first precept was *increase* and multiply. Nor is this the only instance in which we re-

mark, with sorrow, that the contagious infidelity of France had crept in among the Israelites. In the festival of the 15th of August, the cyphers of *Napoleon* and of *Josephine* were profanely blended with the unutterable name of JEHOVAH, and the imperial eagle was placed over the sacred ark.——The answer to the sixth question, by which the French Jews acknowledge France as their country, without any restriction whatever, is a still more heinous dereliction of the tenets of the Mosaic law; for they give up, by it, the hope of the expected Messiah, and of the everlasting possession of the promised land of Canaan, which they deem a part of the second covenant between God and his chosen people."[1]

These proceedings, together with the fulsome, and frequently most impious, flattery which characterizes all the productions of that Sanhedrim, have, I understand, given much and serious offence to the most respectable men of that community in these kingdoms; who observe, that they themselves require no such sacrifices, and view this conduct of their brethren on the continent in the light it deserves. The same kind of theatrical effect,—this illusion of stage trick and decoration,—has not, indeed, been given to the advantages which they enjoy in this country; but these advantages are not for that the less real, nor the less valuable. They here enjoy, in the full-

[1] Mr Kirwan's Preface to his translation of Tama's *Parisian Sanhedrim*, p. 14, 15.

est sense, the free exercise of religious worship, unfettered by the degrading interference which is now claimed by the French government; and they are admitted to the equal participation of every civil right, which is essential to the acquisition, or the secure enjoyment, of property. The restraint occasioned by their not eating any thing cooked but in their own way, is a cause of restriction inherent in their religion, and must attend them wherever they sojourn among strangers: and the restriction, *ab extra*, which still exists, to prevent their becoming freemen, and keeping open shop, is confined to London, and a few other towns in England.

Their religion keeps them from taking the test oaths, and consequently from public offices, on that account only; and there are some obsolete laws still unrepealed respecting lands, hereditaments, &c.; but these later custom has abrogated. It is no doubt fortunate for them, that at the period of the Reformation, and some time after, no Jews were to be found in England; as it is probable that it was from this circumstance that they escaped being included in the penal laws then enacted against those who still adhered to the church of Rome.

OF

# PAGANISM AND PAGANS.

NAMES.—During the Jewish œconomy, and for the first three centuries after Christ, such ancient nations as were "aliens from the commonwealth of Israel, and strangers from the covenants of promise," were stiled *Gentiles* or *Heathens;* the former word derived from the Latin *gentes*, and the latter from the Greek [1] Ἔθνη, respectively signifying *nations;* but ever since the conversion of Constantine, [1] those of the Roman empire who opposed the religion of Christ, and all idolaters to the present day, have been more generally distinguished by the name of *Pagans*. As the Greeks and Romans looked upon all nations,

[1] Or, according to others, since the reign of Theodosius the Younger, when the appellation of Pagans was given to the inhabitants of the country towns of Italy,—"*Pagorum incolæ Pagani*," who retained their ancient religion.

except their own, as barbarians,[1] so the Jews called all who were not of their own nation *Heathens*, or *Gentiles*; and, from the giving of the law, till the propagation of the gospel, the Jews and Gentiles divided the world between them.

RISE, PROGRESS, AND HISTORY.—The Old Testament is the only authentic record of the antediluvian world; and it does not warrant us to say, that idolatry was one of those enormities which determined the great Creator to involve, in one common destruction, almost the whole race of mankind. The general corruption which then filled the world with lust and violence, seems to have arisen, chiefly, from an open defiance of the justice and power of God; and the same specific enormities, which were chiefly practical and moral, continued to operate afterwards, together with the depravation of the great principle of the Divine Unity. Soon after the flood, appeared a portentous idolatry, which gradually overspread the whole earth. Amidst the crowd of imaginary deities, the *real* one soon became almost entirely forgotten; irreligion, and false religion, divided the world between them, and wickedness of every kind was authorised by both. Even Abraham was most probably, before his call, an idolater:—Such, at least, were some of his ances-

[1] This insolent appellation, or custom, is to be found among the Indians to this day, who denominate all foreigners *Mlechihas*, or infidels.—See *Asiatic Researches*, Vol. II. 301.

tors ;[a] and his father is supposed to have been, by profession, a maker of idols:—but in him the knowledge of the true God, which had been well nigh lost, was recovered, and with his family and posterity alone preserved for many ages in the world.

The first monument of idolatry seems to have been that stupendous tower, which the united labours of mankind erected in honour of *Belus*, or the Sun, on the plains of Shinar, about the year A. C. 2247. Chaldea was the original theatre of the most ancient species of idolatry, the worship of the heavenly bodies: a delusion which may be accounted for, in some measure, from their climate, and the serenity of their sky, together with their occupation as shepherds, which kept them abroad, in a wide extent of champaign country, by night as well as by day. It may be granted, with Maimonides and Diodorus, that it was not to the planets themselves, but to the spirit which was thought to reside in them, to be the soul of them, and to direct their course through the expanse of heaven, that the Chaldeans, at first, addressed their prayers; but it cannot be asserted, with these authors, that the Sabean idolaters had invariably, for the ultimate object of their addresses to the planetary angels, the Supreme Creator: No, they gradually forgot the Deity, invisible and inaccessible, in the dazzling splendour of the orb itself, and in the imagined influences dispensed by the

[a] Josh. xxiv. 2.

*flaming heralds* of the Divinity. The *Sun* himself became, in time, the deity they adored, and the moon and stars his ministers and attributes.

This worship of the heavenly bodies and the elements was not only the most ancient, but, in the judgment of many, the least blameable species of idolatry: "For they peradventure erred seeking God, and desirous to find him."[1]

But superstition degenerates from bad to worse. The further we remove from the source of Polytheism, it evidently becomes the more impure; till, in the accumulated corruptions of many ages, we behold, in respect to divine knowledge, the ultimate degradation of the human mind.

Elementary and planet worship was soon succeeded, among the Egyptians, who were the most ancient civilized nation, by the deifying of their deceased kings, heroes, and others. Nor did their superstition rest here; for it became so stupidly vile and depraved, as to lead them to worship birds, and beasts, and plants; and not only the most noxious beings in nature, but the mon-

[1] Wisdom, xiii. 6.—"Howbeit, neither are they to be pardoned." v. 8. Nor surely is Dr Young to be easily pardoned for this his intolerable hyperbole, when speaking of the luminaries of heaven—

> "So bright, with such a wealth of glory stor'd,
> "Twere sin in heathens not to have ador'd."—*Last Day*, Book I.

How absurd and profane is it in a Christian writer thus to affirm, that idolatry, though of the host of heaven, was ever a duty required of the heathen world, and that it was sin in them not to pay that divine homage to the *works* of the Deity, which should centre only in himself!

sters and chimeras of the most wild and distempered imagination. We are told that they had 666 different kinds of sacrifices, a number surpassing all credibility.[1] This country, the inventress of statues, having carried image worship, and its subsequent errors, to a greater excess than any other nation, and having corrupted all others with a barbarous Polytheism, was therefore made the scene of those miracles, by which the God of Israel triumphed over idolatry in its strongest citadel. The still more unnatural, the sanguinary and inexorable superstition of the republic of Carthage, was formed on that of its parent state, the Phœnicians, "who sacrificed their sons and their daughters to the idols of Canaan."[2]

Greece was partly peopled from Egypt; and the Egyptian colonies brought over with them, and introduced into Europe, the gross and childish superstitions of the country from whence they came; and hence, from the fountain, we may form some judgment of the stream. The poet Hesiod, who flourished about 944 A. C. was the first who reduced the Grœcian idolatry to any appearance of a system; and it would appear that the deities amounted, even in his time, to no fewer than 30,000! Among these he includes Heaven, Earth, Ocean, Morning, Day, Night, Rivers,

[1] In this number were human sacrifices; and the victims of their cruelty were supposed, from the colour of their hair, to be foreigners, and likely the Israelites, during their residence in Egypt.

[2] 2 Kings, iii. 27. Psalm cvi. v. 36.

Winds, Love, Desire, Gracefulness, &c. &c. in one rank or other, as deities; but most of them are deified men, to whom was assigned a local jurisdiction.

The political part of the Greek religion consisted in the adoration of great men, living and dead; while the interior of it was chiefly confined to the oracles and mysteries. The council of *Amphictions* presided over religion, and gave it all the strength and stability of a national establishment, by building temples, endowing them with lands, instituting a priesthood, and so combining religion with the state, as to make their union permanent and inseparable.

Romulus and Numa were the founders of the Roman superstition, which, like the manners of the first Romans, was at first remarkably simple; but became corrupted in time by a complication of foreign deities, and their various rites. The twelve tables had indeed forbidden the introduction of new divinities and foreign rites; and for two centuries, the Decemviral laws kept up this salutary restraint; but afterwards the general principle of the religion of Rome was the same as that of her policy; for she incorporated foreign rites and deities with her own, in the same manner as she inrolled the conquered nations in the number of her subjects and citizens. It was a relaxation of her morals that opened the sluices to this inundation of Polytheism, which in the progress of her empire made her the common receptacle of all the impostures and superstitions

of the provinces. And the dangerous effects of this promiscuous intercourse were often such as to occasion the interference of the senate: yet, notwithstanding repeated prohibitions, we find the Egyptian and Asiatic rites continually practised at Rome, and, at last, all religions her denizens.

The ancients deemed it essential to a religious establishment, to have some splendid and impregnable structure, as the principal seat of its worship. This at Rome was the *Capitol*, at once an assemblage of sacred buildings, and by its works and situation, an impregnable fortress. In the "*Notitia Imperii*," 424 temples are mentioned in Rome only; and the deities were so numerous, that one sarcastically observed, that there were more *gods* than *men* in Rome; nay, we are told, that they believed the more gods they had, the safer they were, a few being not sufficient to protect so great an empire.

The Roman deities may be distributed into three distinct classes. The first includes the ancient *Celtic* or *Sabine* gods, viz. Vesta, Janus, &c.

2d, The Græcian gods, introduced by Tarquin the First.

3d, The Roman state *deified* the virtues and passions of the human mind; and these imaginary deities were adapted to impress the people with veneration for their religion and government.

The *Celtic*, *Greek*, and *Tuscan* superstitions, thus combined in one establishment, the Roman

religion made a progress in error and authority, commensurate with the growth and grandeur of the republic. It served as a state-engine, and was well adapted to the genius of the Romans, actuating a superstitious people to second the ambition of their rulers. It was not only protected, but also, in many instances, administered by the civil magistrate: it grew with the growth of the republic, and seemed to promise itself a duration, equal to that of the imperial and "*eternal* city."

The ancient Pagan religions of Europe have been distributed into five classes.

1st, The Polytheism of Greece and Rome.

2d, The Druidical religions of the Celtic nations.[1]

3d, The Polytheism of the Teutonic and Gothic nations.

4th, The Paganism of the Sclavonian nations.

5th, The low wretched superstitions of the more northern savages, the Laplanders, Finns, Greenlanders, &c.

The first inhabitants of Gaul and Britain, being of *Celtic* race, followed the Druidical superstitions; while the ancient Germans, Scandinavians, &c. being of *Gothic* race, professed that system of Polytheism afterwards delivered in the *Edda*, which contains an authentic epitome of Runic mythology, and is a valuable relict of northern genius, and at the same time one of the

[1] See a satisfactory account of the Druidical Religion in the 1st Vol. of *Polwhele's Historical Views of Devonshire.*

most portentous monuments of ancient superstition.[1]

"The Pagan religion," says Dr Winder, "degenerated into greater absurdity the further it proceeded; and it prevailed in all its height of absurdity, when the Pagan nations were polished to the height. Though they set out with the talents of reason, and had solid foundations of information to build upon, it in fact proved that, with all their strengthened faculties, and growing powers of reason, the edifice of religion rose in the most absurd deformities and disproportions, and gradually went on in the most irrational, disproportioned, incongruous systems, of which the most easy dictates of reason would have demonstrated the absurdity. They were contrary to all just calculations in moral mathematics."[2]

And if we turn to other countries, and more modern times, we shall find the religion of Pagans equally irrational, profane, ridiculous, and absurd;—we shall discover nothing that can ensure its votaries comfort in this world, or happiness in the next;—nothing credible and consistent, but strange groups of strange beings,

> Abortive, monstrous, and unkindly mix'd,
> Gorgons, and hydras, and chimæras dire."

The *Sanjacks*, a nation inhabiting the country

[1] See the EDDA, *a Sæmundo*, Copen. 1787, and M. Mallet's *Northern Antiquities*.

[2] *History of Knowledge*, Vol. II. p. 336.

about *Mosul*, i. e. the ancient Nineveh, once professed Christianity, then Mohammedism, and last of all *Devilism*. Devil-worship is also not uncommon among several nations of the East Indies. The Chinese have indeed long enjoyed a large share of science, and have made considerable progress in morals; their empire seems to have been one of the most ancient, and also the last that was corrupted by gross idolatry and image worship; and their religion contains at this day many excellent precepts: but reverse the medal, and you will now find an idolatry more refined perhaps, but not more rational, than that of the western Polytheists; and it is said that in the streets of Pekin alone, there are upwards of 3000 children annually exposed.[1]

The religion of the Tartars differs but little from that of China, except that the *Lamas*, or Tartar priests, worship their deity, the *Grand Lama*, as the grosser Chinese idolaters worship their chimerical God *Fo*, under the shape of a young man, who they pretend never dies.—Throughout Persia, and most other countries of Pagan Asia, the worship of the elements still prevails. Great part of Africa is, in respect to religion, involved in the same darkness, in "darkness *visible*, and which may be felt." And if we turn our eyes towards the islands in the South Sea, and the continent of America, we shall learn facts that must baffle all the reasonings of our

[1] Bishop Porteus' Serm. Vol. I. p. 312.

modern philosophers, with respect to the religious capacity of man. The late voyages to the South Sea afford sufficient evidences of his deplorable state, without policy, and without the knowledge of the true God. Captain Furneaux's narrative[1] paints the shocking barbarity of the New Zealanders in 1773. "I still doubted their being cannibals," says he, "but we were soon convinced by most horrid and undeniable proof." The rest may be read in that faithful narration. The author of those voyages was not indeed very attentive to the religion of the barbarians whom he visited; but his testimony is the more unexceptionable, as he had no system to support; and it has been remarked, that he has not once mentioned Christianity in the whole four years of his perilous voyage. The wretched barbarians whom he describes, are either sunk into brutal voluptuousness, or savage cruelty; and are universally ignorant and unprincipled, from the poor and diminutive race that shivers amidst perpetual frosts on the *Terra-del-Fuego*, to the inhabitant of the sultry regions of the great southern continent.

Nor is their condition better throughout America; and for an account of the magnificent but opposite superstitions of Mexico and Peru, recourse may be had to Acosta's *History of the Indies*, and to the eloquent recital of Dr Robertson, in his *History of America*, with the remarks.

[1] In "Cooke's *Voyages towards the South Pole*," Vol. II. p. 256.

"The Americans," says the doctor, "allotted the highest place, in their country of spirits, to the skilful hunter, to the adventurous and successful warrior, to such as had surprised and slain the greatest number of enemies, who had tortured many of their captives, and devoured their flesh. They bury with them their bow, their arrows, and other weapons, used in hunting or war; they deposit in their tombs, the skins or stuffs of which they make garments, Indian corn, maniac, venison, domestic utensils. In some provinces, on the decease of a *cazique*, or chief, a certain number of his wives, of his favourites, and of his slaves, were put to death, and interred together with him! Many of their retainers offer themselves as voluntary victims."[1]

Again: "Religion was formed among the Mexicans into a regular system, with its complete train of priests, temples, victims, and festivals. The aspect of superstition in Mexico was gloomy and atrocious; its divinities were clothed with terror, and delighted in vengeance. Of all offerings, human sacrifices were deemed the most acceptable. The manners of the people in the new world, who had made the greatest progress in the arts of policy, were the most ferocious; and the barbarity of some of their customs, exceeded even those of the savage state."[2]

[1] Vol. I. p. 388.

[2] Vol. II. p. 302.—See the notes p. 59—61.

Thus also did idolatry and superstition, contrary to what might have been expected, continue to gather strength in the midst of learning and philosophy in ancient Greece and Rome; and the politer ages were addicted to various corruptions, from which the illiterate ages were free, by their keeping more closely to the traditions derived to them from the most ancient times.

These dreadful and sanguinary sacrifices, of which both Peruvians and Mexicans are enormously guilty, form a striking and gloomy similitude to the bloody sacrifices of the old Scythians, Indians, and Druids, as described by Herodotus, Porphyry, Mr Wilkins, &c., and indeed of the ancient heathen world in general; for this horrible practice of *human sacrifices* prevailed throughout every region of it, to a degree which is almost incredible, and still prevails in many savage countries, on which the light of Christianity has not yet beamed. We have incontestable proofs of its having subsisted among the Egyptians, the Syrians, the Persians, the Phœnicians, the ancient Hindoos, and all the various nations of the East. It was one of the crying sins of the Canaanites,—one of the causes of their extermination by the hands of the Israelites; who likewise, notwithstanding the many peremptory and tremendous prohibitions of their law, suffered themselves to be sometimes drawn into this prevailing and detestable crime, and "offered up their sons and their daughters unto

devils."[1] The Thracians, the Gauls, and the Germans, were strongly addicted to it; nor were the Greeks and Romans untainted with it. Nay, "no climate, no government, no state of civilization, no mode of Pagan superstition, was free from it:—even this island, where benevolence and humanity have now (thanks to the gospel) fixed their seat; this island was, at one time, (under the gloomy and ferocious despotism of the Druids) polluted with the religious murder of its wretched inhabitants."[2] But "although they of Peru have surpassed the Mexicans in the slaughter and sacrifice of their *children*,[3] yet they of Mexico have exceeded them, yea, and all the nations of the world, in the great number of *men* which they sacrificed, and in the horrible manner thereof. The men thus sacrificed were *taken in the wars;* neither did they use these solemn sacrifices, *but of captives;* in this they followed the custom of the ancients. In truth, the ordinary wars they carried on were only made to obtain captives for their sacrifices; and therefore, when

[1] Psalm cvi. v. 37.

[2] Bishop Porteus' *Beneficial Effects of Christianity on the Temporal Concerns of Mankind*, &c. pp. 59, 60, where the reader will find this melancholy fact shewn more fully, and the proper authorities produced.

[3] In cases of sickness, Acosta tells us, it is usual for a Peruvian to sacrifice his son to *Viracocha*, beseeching him to spare his life, and to be satisfied with the blood of his child.

Among the Hindoos also, by whom human sacrifices are still offered, and death is inflicted in various ways in their sacred rites, children are sacrificed by their parents to *Gunga*.

they did fight, they laboured to take their enemies alive, for the purpose of enjoying their sacrifice."[1]

In the midst of wealth and luxury, and many of the polished arts of life, *Montezuma*, the last emperor of Mexico, offered 20,000 human victims every year to the Sun.[2]

In Dahomi, one of the most powerful kingdoms of Africa, the same savage superstition still exists; and our own navigators found it established in every new discovered island throughout the vast Pacific Ocean.[3]

Thus is the history of Paganism little else than a confirmation of the truth of the fall, or a history of human depravity: and what a picture does this present to us of human nature unsubdued by divine grace, and of human reason unassisted by revelation! What a deep and grateful sense ought it to impress on our minds of the infinite obligations which we owe to God, for the unspeakable gift of the gospel! for wherever its divine light has broke forth, this tremendous demon of superstition has disappeared; in the Christian world human sacrifices are unknown, and "the land is no longer defiled with blood!"

[1] Acosta's *History of the Indies*, p. 382.---Acosta is an author of credit, as is likewise Gemelli Carreri, a late ingenious traveller, who insists largely upon this subject, in his *Account of Mexico*.

[2] Introduction to Mickle's translation of *The Lusiad*, p. 7. Note; and Dr Robertson's *America*, Vol. III. p. 199. and Note 31.

[3] Captain Cooke's *Last Voyage*, Vol. II. p. 203.

Some of the most remarkable events in the history of Paganism, are:—Its rise and first appearance in Chaldea soon after the flood; its establishment in Egypt long before the time of Moses; its introduction into, and flourishing state in, Greece before the æra of the war of Troy; its establishment in Rome under Romulus, Numa, Tarquin, &c.; its revival and restoration in Italy, by Augustus; in Greece, by Hadrian; its decline, and especially the silence of its oracles soon after the coming of our Saviour; the conversion of the Emperor Constantine, from Paganism to Christianity, about A. D. 320; Julian's ineffectual attempt to restore it; and its extinction in the Christian world, i. e. of the Roman and Greek idolatry, after a faint resistance, about the middle of the sixth century, under Theodosius the Great. From the destruction of the temple at Jerusalem, heathenism was the only established religion in the world for nearly 300 years.

In later times, we may remark its decline in America and the West Indies, ever since the first settlement of Europeans there, and especially during the first century after the discovery of the new world; together with the efforts that have been made of late, to diminish its influence, by the various missions that have been established in almost all parts of the known world where Paganism still prevails.

For full satisfaction on the subjects of this head of the present article, see Maimonides *De Idolo-*

*latria*, by D. Vossius; Anthony Vandale's *Dissertationes de Origine et Progressu Idololatriæ*, &c. Amstel. 1696; *Theatrum Ethnico-Idololatricum*, with many plates, Mentz, 1699; Selden *De Deis Syriis*, by Beyer, 1680; the valuable *Pantheon of Egypt*, by Jablonski, 3 vols. 8vo, 1750; Mr Bryant's *Observations on the Plagues of Egypt*; and Dr A. Young's *Historical Dissertation on Idolatrous Corruptions in Religion*, 2 vol. 8vo. 1734.

Distinguishing Tenets.—"If we take a short view of the Pagan religion, we shall find it nothing but a mixture of inconsistency, obscenity, vanity, and folly;—little tending to the honour of God, or the good of men;—to the promoting virtue and goodness; to the maintaining justice, peace, love, and good order among men; but rather tending to produce the contrary effects.) If we survey it throughout, we shall find it full of idle, ill-contrived, and incredible stories; void of truth or sincerity, wit or discretion; attended with practices foolish, lewd, and cruel; unworthy of human nature, and contrary to common sense and honesty. Their worship directed to very unsuitable, improper objects;—to the spirits of dead men, who, in their lifetime, were vilely enormous, guilty of thefts and rapines, murders and parricides, of horrid lusts, adulteries, rapes, and incest; persons that good and wise men would rather hate and despise, than respect and worship. Nay, they worshipped the

vilest of brute beasts, dogs, serpents, and crocodiles; also inanimate creatures, the stars and elements, rivers and trees; they dedicated temples, and offered sacrifices, to the passions of our souls, the diseases of our bodies, and the accidents of our lives: to adore and pay veneration to all which, must argue a very abject and weak mind. To such objects as these they paid their respects and devotion,—in them they reposed their confidence.

"And is it likely such a religion should proceed from God, or that it can produce glory to Him, or benefit to man? What piety towards God? What justice, truth, or goodness, towards men? What sobriety, purity, or morality, can we expect from such principles and practices?"[1]

The Pagans never had any articles of belief; and, indeed, with good reason: for how could *their* faith have been fixed, who believed any thing, or every thing? And what account could they have given of it, unless it were this, *Credo quia impossibile*, i. e. I believe it to be so, because it is impossible it should be so? What passed for religion among them, and was established by their laws, and administered by their priests, neither taught any scheme of doctrines necessary to be believed, nor held forth a code of laws, or rule of moral duty, for regulating and directing

[1] Dr Barrow's sermon on Ephesians i. 13. entitled, *The Christian, the Pagan, the Mahometan, and the Jewish Religions compared.*

the practice. It consisted properly in the public rites and ceremonies to be observed in the worship of their deities. They all believed in a revelation; and one great medium of communication with their deities was through their oracles, whose credit was supported, partly by the art and knavery of wicked and designing men, and partly, as some think, by the influence of evil spirits, whom God might then have permitted to impose upon weak, credulous, and ignorant mortals. The answers made to those who consulted them, were uncertain and mere conjectures, and therefore doubtful, accidental, or false. They were generally expressed in equivocal terms, as that given to Pyrrhus by the oracle of Apollo at Delphi,

*Aio te, Æacida, Romanos vincere posse;*

which may be understood either way,—I say that thou, Æacides, may conquer the Romans; or, that the Romans may conquer thee, Æacides: as also that made to Crœsus, king of Lydia, that, when he went over the river Halys, he would overthrow a great empire; which happened to be his own, though he understood it otherwise.

The wisest and best of the heathens, and, according to some, the ancient Pagans in general, owned but one supreme God, though they had many inferior and subordinate ones, as intercessors and mediators. The first idolaters, after the knowledge of the true God was obscured in their minds, looked on the heavenly bodies, and other

creatures of God, perhaps merely as proper emblems of the Deity, and therefore gave them the divine title and attributes, by way of honour, and to be a perpetual memorial of the great and true benefactor; but such was the reverence which they paid to these, that, in process of time, they forgot the hand by which these things were framed, and preserved; and looked upon the immediate means and support of life, as the primary efficient cause, to the exclusion of the real Creator. It is highly probable that, at first, they supposed the creatures which they held sacred, to be emblems or representations of certain qualities in God, or means of conveying them, as the sun, the light, the ox, &c. of *benefits;* the serpent of *vengeance;* and meant only, through these, to honour and worship the Creator: but there cannot be a doubt that, afterwards, their worship terminated in the idol before them.

Thus was the only true God abridged of the honour due to him, and to him only, and at last banished from the hearts of most of his reasonable creatures; for, when a blind reverence began to be paid to the creature as a symbol, and representative, it degenerated quickly into a lower and more vile idolatry: the primary object being lost in its emblem, and the Deity supplanted by the substitute. [1]

[1] "Quæ e ligno, vel lapide similive materiâ constarent non venerabantur ut Deos, sed ut divinæ bonitatis ac potentiæ signa. Sed paullatim, ut ostendimus, vulgi stupore magis glis-

The religion of the vulgar was founded chiefly on the fictions and mere fancies of the poets; and that of the state may be considered, for the most part, as a medium between these and the more refined speculations of the philosophers. The poets represented many of their gods like the worst and basest of men: gods partial, changeable, passionate, and unjust; whose attributes were rage, revenge, cruelty, and lust; and they taught, that the only way to please Bacchus, Venus, &c. was to act like themselves, in their worship.

Whatever difference of opinion may have prevailed among speculative men, concerning the specific nature and essence of the soul, yet, if we except Anaximander, Democritus, and their followers, almost all Pagans, learned and unlearned, civilized and savage, ancient and modern, have been found to agree in believing, that man is a compound being, consisting of two *separate* substances; and that the human soul is a substance in itself, actually distinct and separate from the body.

Even those philosophers who supposed the soul to be material, yet uniformly held it to be a substance *distinct from the body.* They supposed it to be air, or fire, or harmony, or a fifth essence; or something of a finer, purer, more etherial

cente, sæpe etiam accedente sacerdotum avaritiâ ac dolo, qui prius erat *symbolicus*, *proprius* esse cultus cœpit."—Vossius *De Idol.* lib. 9.

texture, than gross matter: and many of them conceived it also to be immortal, or capable of becoming so.[1] And so general a suffrage of almost the whole human race, Pagans, as well as Jews, Christians, and Mohammedans, in favour of this opinion, is surely a very strong presumption of its truth, according to that maxim of Cicero: "Omni in re consensio omnium gentium *lex naturæ* putanda est."[2]

Pagans of all ages and nations have been equally unanimous in entertaining some notions, however imperfect and confused, of the existence of the soul after death.

With regard to the ancient heathen, we have the testimony of Cicero himself,[3] that there was an universal agreement of all people upon the earth, in this great point; and he makes this common consent one of his chief proofs of the immortality of the soul.

And from his time to this, amidst all the discoveries that have been made, in every part of the globe, there has never yet, I believe, been found one single nation, however savage or barbarous, that has not had some apprehensions, or suspicions of another state of being after this. The immortality of the soul is believed by all the savage tribes of America, from the one end of that

[1] See Bishop Porteus' 1st Sermon on St Matthew xxv. 46, in the first volume of his Sermons.

[2] *Tuscul. Quæst.* lib. 1.

[3] *Ibid.*

immense continent to the other. The happy regions of the Thracian,[1] the elysium of the Greeks, and the pleasant mountains of the Indians, all agree in one common principle, the continuation of our being after death, and the distribution of certain rewards and punishments in another life. Yet, if we examine the notions, both of the ancient heathen, and of our modern Pagans, concerning the *length* of the soul's duration after death, and the *nature* of a future retribution, we shall find so great obscurity, uncertainty, and confusion, with such a strange mixture of the most absurd and fabulous imaginations, that we need not be surprised at their producing little or no effects upon their hearts and lives.

Some of the ancient heathen philosophers, although they believed the existence of the soul after death, yet denied that it would exist *for ever.*[2] Others admitted its eternity, but did not allow that it passed into a state of rewards and punishments, supposing that it would be resolved into the universal spirit from which it was originally detached. And even of those who acknowledged a future retribution, many asserted, that the punishments only were eternal, the rewards of a temporary nature.[3] They generally

[1] See Herod. lib. iv. p. 252. edit. Gronov.

[2] "Stoici—*diu* mansuros aiunt animos, semper negant."—*Tuscul. Quæst.* lib. i. c. 31.

[3] Warburton's *Div. Leg.* vol. ii. p. 199. On the other hand, the notion of future punishments seems to have been generally discarded among the Greeks in the time of Polybius, *i. e.* about

placed a future state on a wrong foundation, as on the pre-existence of the soul, &c.; many of them likewise believed in its transmigration, a doctrine intimately connected with the former: and though they might believe in a future state, they could not properly be said to *hope* for it, Hades being represented by Homer, and even by Plato, in his *Cratylus*, as a dismal and gloomy abode; justly, therefore, does St Paul give it as the character of the heathen in general, that they were "without hope."[1]

"Look into the writings of the ancient philosophers, respecting a future retribution, and, (with few, if *any*, exceptions,) you see nothing but embarrassment, confusion, inconsistence, and contradiction. In one page you will find them expatiating, with apparent satisfaction, on the arguments then commonly produced for the immortality of the soul, and a state of recompence hereafter; answering the several objections to them with great acuteness; illustrating them with wonderful ingenuity and art; adorning

130 years A. C.; and though it was believed among the Romans in the most ancient times of their state, it was afterwards rejected and disregarded, even by the vulgar. See *Polyb. Hist.* lib. vi. cap. 54, 55.; and Cicero's *Oration for Cluentius*.—So different was this heathen idea of a future state from that given in the gospel, that one cannot help being at a loss to conceive, how Mr Gibbon could fix on the Christian doctrine on this head, as one of his five grand causes to which the quick increase of Christianity was to be attributed.

[1] Eph. ii. 12.; 1 Thess. iv. 13.

them with all the charms of their eloquence; declaring their entire assent to them; and protesting, that nothing should ever wrest from them this delightful persuasion, the very joy and comfort of their souls. In another page, the scene is totally changed: They unsay almost every thing they had said before. They doubt, they fluctuate, they despond, they disbelieve.[1] They laugh at the popular notions of future punishments and rewards, but they substitute nothing more rational or satisfactory in their room. Nay, what is still more extraordinary, although they all acknowledged, that the belief of a future life, and a future recompense, was an universal principle of nature,—that it was what all mankind, with one voice, concurred and agreed in,—yet, notwithstanding this, many of them seem even *to have taken pains* to stifle this voice of nature within them; and considered it as a *victory* of the greatest importance, to subdue and extinguish those notices of a future judgment, which, in despite of themselves, they found springing up within their own breasts."[2]

The Celtic religion, as it prevailed in our Saviour's time, is well described in the 15th chapter of the 6th book of Cæsar's *Commentaries*. The Celtic nations were the conquerors of the Western Empire; and, on their embracing Christianity,

[1] *Tuscul. Quæst.* l. i. c. 11.

[2] Bishop Porteus'. 3d Sermon on St Matth. xxv. v. 46. p. 157, &c.

they introduced into it many of their own religious opinions, and laid the basis of the Papal religion. "The Papal imposture," says one,[1] is no other than Christianity debased and paganized by Celtic superstitions."

The ancient heathens extended toleration to all religions, even the most absurd, not simply as they gave no disturbance to government, but as they amicably associated with each other; but as Jews and Christians would not return the compliment, and think equally well of the Pagan systems, though the Jews often met with great indulgences, they were both universally stigmatized for the unsocial genius of their religious tenets, and as entertaining an *odium humani generis*, an hatred of all mankind.

For some account of ancient heathen morals, we need look no farther than to the 1st chapter of St. Paul's Epistle to the Romans, where we have a long catalogue of the blackest sins, that human nature, in its lowest state of depravation, is capable of committing; and that so perfect, that there seems to be no sin imaginable, but what may be reduced to, and comprised under, some of those which are there specified. And, indeed, where Vice was consecrated, and had temples, it is but natural to suppose that the worshippers would be deeply tainted.

[1] Mr Apthorpe, in his *Letters*.—Dr Middleton also deduces the idolatry of the church of Rome from Paganism.

They did not pretend, that their gods delivered moral precepts, or offered motives to the practice of them; nor did the duty of the Gentile priests require them to inculcate sobriety, purity, justice, or the social virtues. St Augustine denies, that the heathens ever appointed instructors to deliver moral precepts in the name of the gods; and challenges unbelievers to point out the places where such precepts were read, or heard, by the people.[1] The best system of heathen morality is Cicero's *Book of Offices*, yet still it is an imperfect system. In representing the order of duties, he does indeed place those relating to the gods in the first place, before those which we owe to our country, and to our parents; yet it is observable, that he very slightly passes over the duties relating to the Divinity; and though, in a few instances, he makes mention of the gods, he takes no notice of the one Supreme God. Nor does he draw any arguments or motives to enforce the practice of duty from the authority and command of God, but merely from the beauty and excellency of the *Honestum*, and the evil and turpitude of vice. The Stoics, it is true, gave precepts of piety, and such as would have been deemed excellent, had they been directed not to the gods, but to the one true God; so just is Mr Locke's observation, that "the philosophers who spoke from reason, make not much mention of the Deity in their ethics."[2]

[1] *De Civit. Dei*, ii. 56.

[2] *Reasonableness of Christianity*, in his works, Vol. II. p. 534. 3d edit.

In short, what wretched ignorance of most evident, and what strange belief of most absurd, things, in religion and morals, do the voluminous records of idolatry and polytheism, now remaining, shew to have prevailed, for successive ages, through heathen nations, knowing and learned in other respects, but untaught in these? To say the best of them, their piety, the first article of human duty, if they had any, (for several of their systems of philosophy were inconsistent with, or unfavourable to it,) was grossly idolatrous: their love of their country was greatly injurious to their neighbours; especially to those whom they were pleased to call barbarians: most of them were polluted with unlawful, some with unnatural, lusts; and none of them ever shewed that humility of heart, and deep sense of imperfection and sin, which belongs to the very *best* of human creatures.

After reviewing the faith and practice, not of barbarous only, but of polished and philosophic nations, in a state of Paganism, the reflection must naturally occur,—that either mankind *have* discovered a religion worthy of God and man; or, such a religion is *not* discoverable by human reason. "To ascertain the fact, let the learned and inquisitive examine all the histories of mankind, either in their barbarous or polished state: let them explore all the pretended but unevidenced revelations,—the *Vedam* (i. e. the sacred code of Indostan); the *Zend-avesta* (i. e. the Persian code); the *Sadder* (a compendium of the Zend-avesta); the Koran; the mysteries, oracles, and

religions of Gentilism: let them disembroil the intricacies of philosophy, Græcian and Barbaric; and peruse the recital of living manners in ancient or modern travellers: hath there ever existed among them all, a religion, in which a wise and virtuous man can acquiesce? or, does the history of the human mind present us with any other spectacle, than of gross superstition, absurd Polytheism, monstrous idolatry, obscene and barbarous rites, savage sacrifices, religions destitute of morality, atheistic philosophy, and, in the best view, much falsehood and imposture, blended with a little truth, the immortal offspring of the Father of our spirits? The conclusion is evident:—either we must live and die without paying due homage to the God of the universe; or we must be taught by Himself how to serve Him acceptably."[1]

Worship, Rites, and Ceremonies.—The worship which was established in the heathen world, was not merely absurd; it was impious in the extreme. It was debauched by an idolatry, which had a multiplicity of the most execrable divinities for its objects. The gods of the heathen, who, at best, were but just lifted above humanity, were in a thousand instances sunk below it, by crimes that were a disgrace to nature, and by cruelties that would shock even the most barbarous savage. Yet to these they

[1] Apthorpe's *Letters*, p. 351.

offered up their prayers and supplications, looking upon them as the dispensers of worldly blessings, or the inflicters of evils and calamities: whilst the supreme and universal Lord was, in a great measure, neglected, even by those who had some notion of the one Supreme Deity, because they supposed him too far above them to concern himself with their affairs. Even the philosophers in general encouraged the worship of a multiplicity of deities; and, with respect to the particular rites of worship, they referred the people to the decision of oracles, and to the laws of their respective countries. And those rites which policy had consecrated to their altars, and which ignorance revered with stupid admiration, frequently degenerated into scenes of madness, lasciviousness, and cruelty. Their worship consisted in the consecration of temples; in adoration, or kissing the statues and idols; in embracing their knees, placing written prayers upon them, putting crowns on them, decking them with flowers, burning incense to them, and carrying them in solemn state through public places; sometimes in bowing the head, sometimes in bending the knee; sometimes in bowing or prostrating the whole body, and sometimes in kissing their own hand, if they could not reach to kiss the idol;[1] in creeping up the steps of the temples;[2] in supplications or public thanksgivings; in festivals,

[1] See Job xxxi. v. 26.

[2] Cæsar crept thus on his hands and feet up the 100 steps of the Capitol.

usually attended with magnificent spectacles, rarely in public fasts; in sacrifices, sometimes of human victims; and, lastly, in public and private prayers.

The objects of this their worship were—the earth, that nourished them—the air, that refreshed them—the sun, that enlightened them—the moon, that directed their steps in the obscurity of the night—the fire, that warmed them—the heroes, that cleared the woods and forests of lions and serpents that annoyed them—the conquerors, that delivered them from their enemies—the wise and generous princes, who rendered their subjects happy, and the memory of their reigns immortal; altars were erected at Athens, "to the unknown God;" gratitude deified benefactors, and extraordinary powers laid the foundations of temples, and swelled the catalogue of false gods. In a word, all the reins were slackened, and the most abominable crimes honoured with priests, altars, and temples. Public worship became a public prostitution. Incest, impurity, drunkenness, hatred, and pride, were deified under the fictitious names of Jupiter, Juno, Venus, Bacchus, &c. and criminal gods were worshipped with crimes.

Of their devotions, and the sentimental part of Paganism, we have memorable traits in the writings of some of their best philosophers.[1] Cicero, in a curious passage,[2] expresses the general

[1] See Plato's second *Alcibiades*, and the other writers of the Socratic school; as also Persius and Juvenal.

[2] *De Nat. Deor.* 3. 36.

sense of antiquity on this point. But from all that we can collect on the subject, it would appear, that the ordinary subject of the Pagan prayers was merely external prosperity, or what are called the goods of fortune; together with the surprising folly, which the satirists well expose, of asking success and concealment to their crimes. Cotta in Cicero, as above, testifies, that they never, or but seldom, prayed for wisdom or moral virtues, conceiving that for obtaining these, every man was to depend only on himself.[1]

"From a survey of the devotions of the Gentiles, it will appear," says Dr Jortin, "that, some instances excepted, there was nothing spiritual in their prayers, no thanksgiving, no request for divine assistance in the performance of their duty, no pious sorrow and acknowledgment of their offences."[2]

After the propagation of Christianity, we indeed find forms of adoration in some Pagan writers, that are more rational and spiritual than the old prayers and hymns of their ancestors; but it

[1] With this passage of Cicero may be compared that of Horace in his *Epistles*, lib. i. ep. 18.

> "Hoc satis est orare Jovem, quæ ponit et aufert:
> "Det vitam, det opes; æquum mi animum ipse parabo."

Some of the philosophers were for praying for good things in general, but not for any thing in particular; others were only for mental but not vocal prayer; and others, like some of our modern Deists, were against praying at all.

[2] *Discourses*, p. 243.

is generally supposed, that these improvements arose from the Gospel. Yet Maximus Tyrius, who flourished about the middle of the second century, taught with the Epicureans, and as some have done of late, that prayer to God was superfluous.[1]

The duty of man is three-fold—to God, to his fellow-creatures, and to himself. The Gentiles had juster notions of the duty of man to mankind, and to himself, than they had concerning his duty to God.

Cicero, I think, passes over this important part of human duty in his book of *Offices*, with merely touching upon it.[2] They seem to have known nothing of that sublime and evangelical doctrine, *the love of God.* "We never hear them urging the love of God," says the present pious and excellent Bishop of London, "as a necessary part of human duty, or as a proper ground of moral obligation. Their religion, being merely ceremonial and political, never pretended to reach the heart, or to inspire it with any sincerity or warmth of affection towards the Deity. Indeed, how was it possible to have any love for such gods as they worshipped; for gods debased with every human weakness, and polluted with every human vice? It was enough surely to make the people *worship* such a crew. To have insisted on

[1] The reader may see the arguments of this author, and others, against the duty of prayer, well answered in Dr Benson's tract on *The End and Design of Prayer.*

[2] "Deos placatos pietas efficiet et sanctitas."—B. 2. 3.

their *loving* them too, would have exceeded all bounds of modesty and common sense."[1]

But the national religion of the Heathen, and their idolatrous worship, as established by their laws and customs, and received by the vulgar, was so strange, absurd, and inconsistent, besides its variety in different countries, that it is no easy matter to give an account of it. It seems to have been founded on this supposition among others; that their gods only expected to have magnificent temples built for them, adorned with rich gifts, statues erected, and sacrifices offered to them, hymns sung in their praise, persons dedicated to their service, feasts and solemnities kept in honour of them, and that whosoever paid them such outward respect was religious; so that with them religion and virtue were two different things. Add to this, that some of their solemn rites consisted in cruel, impure, or highly indecent actions.

"Their oracles; their auguries and their sacrifices; their public spectacles, and splendid games; yea, the whole apparatus of Pagan superstition, were the engines of political tyranny, and of popular delusion, and barred all access to the entrance of truth, freedom, purity, and simplicity."[2]

They had no public discourses, like our sermons, for the instruction of the people in the

[1] *Sermons*, Vol. I. p. 1, 2.
[2] Dr White's *Bamp. Lect.* p. 139.

principles of religion, and for exhorting them to the practice of piety and virtue: a defect this, of which the emperor Julian seems to have been sensible, and which he intended to redress.

"The priests," as Mr Locke observes, "made it not their business to teach men virtue."[1] Their office was, according to the account which Varro gives of it,—to instruct men what gods they were to worship,—what sacrifices they were to offer to their several deities, and to direct them in what manner they were to observe the appointed rites.

The famous author of *The Decline and Fall of the Roman Empire*, remarks, and perhaps with some truth, that "the various modes of worship

[1] To the same purpose Lactantius observes, that those who taught how to worship the gods, gave no directions as to what related to the regulation of men's manners, and the conduct of life. "Nihil ibi disseritur, quod proficiat ad mores excolendos, vitamque formandam." And that among the Pagans, philosophy or the doctrine of morals, and the religion of the gods, were entirely distinct, and separated from one another. "Philosophia et religio deorum disjuncta sunt, longèque discreta."—*Divin. Instit.* lib. iv. cap. 3. See also Augustin. *De Civit. Dei.* lib. ii. cap 4. 6. and 7.

The priesthood was not incompatible with the functions of civil society; the priests in Greece had a revenue annexed to their office,—they formed no separate body in the state, and far from possessing any jurisdiction, or being capable to direct the morals of the people, they were even ignorant of the business in which religion and good morals were most interested. See *Eclaircissemens generaux sur les familles sacerdotales de la Grece*, par M. de Bougainville, in *Acad. des Bell. Let.* Tom. 23. mem.; and another memoir on the same subject, and by the same author, in Tom. 18. mem.

which prevailed in the Roman world, were all considered by the people as equally *true;* by the philosopher, as equally *false;* and by the magistrate, as equally *useful.*"[1] From which it would appear, that the wisest men of those days, wiser far than some of later times, thought *some* religion to be necessary; that any form of worship was better than none; and that till a better was discovered, which some of them earnestly sought for, it was a piece of wisdom to countenance, or at least not to *dis*countenance, the established religion of their country. This seems to be the best excuse that can be made for them. But an excellent poet, though a wretched divine, of our own, cannot surely be so readily excused, who goes beyond even the heathen in his sentiments, and seems to think that all rites, however base, and all idolatry, however gross and shocking, related ultimately to the worship of the one true God, as may be seen in the first stanza of his celebrated *Universal Prayer*, or Paraphrase of the Lord's Prayer.[2]

"It must hurt a truly pious mind," says the late venerable Mr Bryant, speaking on this subject, "to see the Creator of all things, the everlasting God, Jehovah, brought upon a level with Jupiter and Baal, (who is the same as *Lord,*) and (as

[1] Chap. ii. p. 29.

[2] "Father of all, in ev'ry age,
In ev'ry clime ador'd,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord."

we find intimated) with all the foul and horrid deities of the Pagan world. Who would imagine, that the God of all purity and holiness could be represented not only by Jupiter, Bacchus, and Vulcan, but by Pan and Priapus, by Baal-Peor, and Moloch, and by all the monsters of Egypt, and of the most savage nations; that their rites were his rites; and their mad orgies performed to his honour? Yet these notions Mr Pope recommends. Thus has this excellent poet sacrificed truth to rythm, antithesis, and an affected alliteration."[1]

The *adoration* of living princes originated in the East, and was an effect of the Asiatic despotism.* Alexander transferred this impious folly from Persia to Greece; and his arrogant successors, both in Syria and in Egypt, assumed the same honours. During the existence of the Roman republic, a new species of deification arose, I mean the proconsular Apotheosis. The conquered provinces carried their adulation to such an heighth, as to erect altars and temples, and celebrate festi-

[1] *On the Truth of the Christian Religion*, p. 15. So little were the primitive Christians of Mr Pope's way of thinking on this subject, that they looked upon the name of *Jupiter* as so contaminated and polluted, that they would rather endure the greatest torments, than make use of it to signify the one true GOD. There is a remarkable passage of Origen to this purpose, in his fifth book *against Celsus*, p. 262. edit. Cantab. See also lib. i. p. 29.; and *Divin. Instit.* lib. i. cap. 4. p. 63, edit. Lugd. Batav. 1660, where Lactantius also treats it as a great absurdity to give the name of Jupiter to the one true GOD.

[2] See the book of Daniel.

vals, in honour of their proconsuls, whom they associated in the religious worship paid to the gods of the republic. "Even to our time," says Plutarch, "there is a priest of Titus,[1] formally elected: they sacrifice to him as to a god; and when the libations are over, they sing a pæan made on purpose for the occasion."

Nay, even Cicero, on the death of his amiable and accomplished daughter, seriously intended her deification; and the insolence of the emperor Caligula, in wishing to place his own statue in the temple at Jerusalem, as an object of divine honours, was the progressive extreme of this impiety. But the Jews, as may be supposed, would give no countenance to such abominable wickedness. So obstinately did they resist the proposal, that they observed to Petronius, governor of Syria, who was charged to execute the emperor's wishes, "if Cæsar must needs place his image in the temple, he must first kill us all, with our wives and children."[2]

From the 18th chap. of the 1st book of Kings, we learn, that the worshippers of Baal used "to cut themselves with knives and lancets, till the blood gushed out upon them;" a strange method, one would think, to obtain the favour of their god! And yet, nothing was more common in the religious rites of several nations, than this barbarous custom. Plutarch, in his book *De Superstí-*

[1] i. e. Titus Flamininus, who conquered Philip, king of Macedon, and restored the liberty of the Greek states.

[2] Josephus' *Wars of the Jews*, book ii. chap. 9.

*tione*, tells us, that the priests of Bellona, when they sacrificed to that goddess, were wont to besmear the victim with their own blood. The Persian Magi, according to Herodotus, used to appease tempests, and allay the winds, by making incisions in their flesh. They who carried about the Syrian goddess, as Apuleius relates, among other mad pranks, were every now and then cutting and slashing themselves with knives, till the blood gushed out; and even to this very day, we are informed, that in Turkey, Persia, and in several parts of the Indies, there are certain fanatics, who think they do a very meritorious service, and highly acceptable to the Deity, by cutting and mangling their own flesh.[1]

The ancient heathens in general, in their prayers, used "vain repetitions," from an opinion that they were to be "heard for their much speaking," which could imply nothing less than a denial either of the power, the knowledge, or the goodness of him whom they worshipped.[2] Their practice in this respect may be seen in their tragedians chiefly, as in Æschylus, who has near an hundred verses at a time made up of nothing but tautologies (ἰώ, ἰώ, &c.) in their crying unto their gods.

Curious specimens of Pagan idols, the *objects* of their worship, may be seen in the *Leverian* and *British* Museums, London, and in the *Ash-*

[1] See Picart's *Relig. Ceremonies.*

[2] See 1 Kings, xviii. 26. St Matthew, vi. 7. and Acts, xix. 34.

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[2] Josephus' *Wars of the Jews*, book ii. c.

unity of God, though, at the same time, they worshipped the fixed stars, and planets, the angels, and their images, as subordinate deities; whose mediation with the one most high and supreme God they ardently implored.[1]

The *Magi*, whose principles have ever been confined to Persia, India, and Arabia, and whose founder, or rather *reviver*, was Zoroaster, the Persian philosopher, rejected temples, images, &c.; and said, that God was like no material thing, and held fire and light to be the best symbols of Him, and so worshipped toward the sun rising, or before the fire. And we are told, that, at this day, their baptism is performed, in the north of Persia, by holding the infant over a fire, or toward the sun. They lived together in colleges,—were addicted to the study of astronomy, and other branches of natural philosophy,—and were highly esteemed throughout the East.

The Magi, now called *Gaurs* by the Turks, were the authors of the doctrine afterwards adopted by the Manicheans, of two original and independent principles: the one the cause of all good; the other the author of matter, and the cause of all evil. This was a bold and injudicious attempt, to reconcile the existence of moral and physical evil, with the attributes of a beneficent Creator

[1] Those who are desirous of obtaining an exact knowledge of the Sabian principles and worship, may consult Hyde's *Rel. Vet. Pers.* p. 128.; D'Herbelot, *Bibl. Orient.* p. 276.; Hottinger's *Hist. Oriental.* lib. i. cap. 8.; and Dr Prideaux's *Connect.* Part I. b. 3.

and Governor of the world. It is evidently a perversion of the revealed doctrine, concerning the prince of the revolted angels, who is no other than the Persian *Ahriman*. At the time when this system of the two principles began to prevail in the East, the Jewish prophets combated the abuse, by denying the independency of the evil principle.[1] This religion, venerable at least on account of its high antiquity, which even Alexander, the conqueror of Darius, had spared and respected, is now almost utterly subverted by Mohammedism, and the victorious Koran is triumphantly established on its ruins. Every important particular concerning it has been elaborately investigated, and clearly explained, by the learned Hyde, and Dr Prideaux.[2]

From the account given of them by this last author, it would seem that they can scarcely be considered as idolaters; for he describes them as "a poor, harmless sort of people, zealous in their superstition, rigorous in their morals, and exact in their dealings; professing the worship of one God only, and the belief of a resurrection, and a future judgment; and utterly detesting all idolatry, although reckoned by the Mahometans the most guilty of it: for although they perform their worship before fire, and towards the rising

[1] See particularly, Isaiah xlv. 5—7.

[2] In his *Rel. Vet. Persarum, eorumque Magorum;* Dr Prideaux's *Connect.* Part I. b. 4.; see also Bishop Porteus' *Lect. on St Matthew's Gospel*, vol. i. p. 35, 36.

sun, yet they utterly deny that they worship either of them. They hold, that more of God is in these his creatures, than in any other; and that therefore they worship God toward them, as being, in their opinion, the truest *Shechinah* of the divine presence among us, as darkness is that of the devil's; and as to Zoroastres, they still have him in the same veneration as the Jews have Moses, looking on him as the great prophet of God, by whom he sent his law, and communicated his will to them."[1]

The original inhabitants of India are called *Gentoos*, *Indoos*, or *Hindoos*, from Indoo, or Hindoo, which, in the Shanscrit language, signifies the moon; from which luminary, and the sun, they derive their fabulous origin.[2] Their religion also is of high antiquity; but, since the age of Tamerlane, who flourished in the 14th century, Mohammedism has been uniformly the religion of the government of India. The Gentoos, however, are still said to exceed the Mohammedans in number, in the proportion of ten to one;[3] and the common people are almost all Pagans, and abstain from eating any thing that has enjoyed life, and even from eggs, as they believe in the transmigration of souls. They look upon

[1] Dr Prideaux as above, vol. i. p. 309. 12mo, 12th edit.

[2] Hindostan is a composition of *Hindoo*, and *Stan*, a region, or country; and the river Indus takes its name from the people, not the people from the river.

[3] Orme's *History of Indostan*.

a cow almost as a divinity, and think a person happy who has died with the tail of one in his hand. They believe that the waters of the Ganges, Indus, and Krishna, have the sacred virtue of purifying those who bathe in them from all sins and pollutions; and hence, while they are regular in prayers, and strict in the observance of every other tenet of their religion, they never forget the daily ceremony of ablution. An idea this, which, together with the lustrations and purifications which prevailed among the ancient heathen nations in general, clearly proves, that they were never left without some notion of the purity of the Deity, and of their own moral defilement.

"The religious creed of the Gentoos," says Dr White, "is a system of the most barbarous idolatry. They acknowledge, indeed, one supreme God: yet innumerable are the subordinate deities whom they worship; and innumerable also are the vices and follies which they ascribe to them. With a blindness which has ever been found inseparable from Polytheism, they adore, as the attributes of their gods, the weaknesses and passions which deform and disgrace human nature; and their worship is, in many respects, not unworthy of the deities who are the objects of it. The favour of beings, which have no existence but in the imagination of the superstitious enthusiast, is conciliated by senseless ceremonies, and unreasonable mortifications, which strike at the root of every lawful and innocent enjoyment.

What, indeed, shall we think of a religion, which supposes the expiation of sins to consist of penances, than which fancy cannot suggest any thing more rigorous and absurd; in sitting, or standing, whole years in one unvaried posture; in carrying the heaviest loads, or dragging the most weighty chains; in exposing the naked body to the scorching sun; and in hanging, with the head downward, before the fiercest and most intolerable fire? But it were endless to dwell on all their superstitious rites."[1] One most cruel and inhuman custom prevails among them, "by which the wife of the Gentoo is induced to burn herself on the pile which consumes the ashes of her husband; a custom, if not absolutely enjoined by her religion, yet, at least, so far recommended by it, as to render the breach of it, in some cases, subject to the utmost ignominy and detestation."[2]

This practice of sacrificing living objects to the manes of the dead, continuing in opposition to the prohibitory orders of the Indian government; the Marquis of Wellesley lately instituted an inquiry, as to the probable number of these religious murders, with a view to make it, at some fitting period, the ground of some restric-

[1] Sermon preached before the University of Oxford, July 4, 1784, "*On the duty of attempting the propagation of the gospel among our Mahometan and Gentoo subjects in India,*" and published with his *Bampton Lectures*.

[2] Dr White, as above.

tive law; and his inquiries have established the horrid fact, that upwards of 30,000 widows are annually burnt with the bodies of their husbands; [1] besides which, numbers of women and children are every year cast into the river, as offerings to the goddess *Gonza*. When a woman gives birth to twins, one of the infants is generally sacrificed to this goddess, in acknowledgment for her bounty.

The Brahmin superstition rejected all converts; and but few have as yet been known to be converted from their religion to Christianity. Indeed, although our settlements in India occupy a far greater extent than the British empire in Europe, yet it was not till of late, that any efforts have been exerted to introduce the glorious light of the gospel into any part of these wide provinces, and to dispel the gloom which has, for ages, enveloped the wretched inhabitants. And now, that it is more seriously proposed, it must furnish matter of surprise to Christians in general, that the necessity, or propriety of this duty, should be called in question by any in a Christian land.

[1] *Caledonian Mercury*, 29th March 1804.—I am told by an officer of rank in the East India Company's service, (*not* Major Scott Waring, nor the Bengal officer who endeavours "to evince the *Excellence of the Moral System of the Hindoos*," &c.) that this barbarous custom may, in his opinion, be done away, or its influence materially weakened, provided the attempt be gone about with prudence and caution.

Their Bible, or the religious code of Brama, is known by the name of *Vedam;* and their priests, who are called *Bramins,* or *Brahmins,* form the first of their four great casts, or tribes, into which the Hindoos have been divided, from the remotest antiquity; and to them alone it is allowed to read and explain the Vedam, so that they make a mystery of their faith. *Benares* is reputed the most holy city of the Hindoo sect; the rites and ceremonies of their religion are pompous and splendid; and their temples, or pagodas, stupendous and magnificent, in a very high degree. The code, which directs their belief, and influences their actions, has been translated into English, by Mr Halhed; and much information on the subject of their religion may also be found in Orme's *History of Hindostan.* Recourse may also be had to the *Asiatic Researches,* and to Mr Forster's *Sketches of Hindoo Mythology,* who was the actual spectator, as well as the faithful reporter, of their numerous superstitions. [1]

The primeval theology of the *Chinese* was comparatively pure and simple; they originally adored no sculptured images of the Deity; but their present religion is involved in so much mystery, that Father Amiot, after the most assiduous researches on the subject, comes to no decided conclusion

[1] See also Sonnerat's *Voyages,* vol. i. Calcutta edit.; from whom it appears, that the Hindoos have some notions of a Trinity.

respecting it. Confucius, perhaps the noblest and most divine philosopher of the Pagan world, was himself the innocent occasion of the introduction of the numerous and monstrous idols that, in after ages, disgraced the temples of China; for, having, in his dying moments, encouraged his disconsolate disciples, by prophesying, "*Si Fam Yeu Xim Gin*,"[1] they concluded, that he meant the god *Bhood* of India, and immediately introduced into China the worship of that deity, with all the train of abominable images, and idolatrous rites, by which that gross superstition was in so remarkable a manner distinguished. To what holy and illustrious personage about to appear in the West, Confucius, who flourished about 500 A. C., and seems to have inherited at once the sublime virtues, and the prophetic spirit of the old patriarchs, alluded, it is not very difficult to say.

Of the three grand Chinese sects, the *first*, and most ancient, is that called the sect of *Immortals*; from a certain liquor, which its founder *Li-Laokum*, or *Lao-Kiun*, invented, and which, he affirmed, would, if drank, make men immortal. He flourished before Confucius, or upwards of 500 A. C.; and though the principles of Epicurus have been attributed to this great philosopher,[2] and though the followers of *Lao-Kiun*

[1] i. e. *In occidente erit sanctus*: In the West, the Holy One will appear.

[2] As that God was corporeal, that the soul perishes with the body, &c.

are materialists at this day, yet, from the account of his writings given by the two French Jesuits, Couplet and Le Compte, there is the greatest reason to suppose, that his original doctrines have been grossly corrupted and misrepresented by his followers.

He is said to have held, that God had under his government many inferior deities, whom his followers worship: They also worship himself, and many other men whom they have deified, and whose idols they keep in their temples.

The *second* of the three prevailing systems in China, is that of *Confucius*, which is confined to the learned.

Of the immortality of the soul, this celebrated wise man is said to have had but little idea; and his philosophy, instead of morality, teaches little more than political duty, or a morality merely subservient to the ends of government. He, however, speaks of God as a pure and perfect principle, and is said to have prohibited idolatry. But if he did so, the prohibition is certainly disregarded, and that in more respects than one: for temples and images have been erected to himself; to his memory most towns have a place consecrated to this day; and he is worshipped as a god, with the profoundest adoration.

But the most numerous sect is that of those who worship the idol *Fo*, or *Fohi*, whom they style the only god of the world; and who was imported into India about thirty-two, or, accord-

ing to others, sixty-four years after the death of our Saviour.

With respect to the principles of the Chinese people at large, it may be observed, that they are superstitious in the extreme: each house has its altar and its deities; and the sect of *Fo* believe in the transmigration of souls: and, we learn from Le Compte and Duhald, that, after having offered largely to their gods, if disappointed of their assistance, they sue them for damages, and obtain decrees against them from the mandarines, or magistrates. When their houses are on fire, they hold their gods, which are of wood, and of their own making, to the flames, in hopes of stopping their progress.

The great empire of China is said to have no established religion; and the clergy receive no support from government. The emperor, though absolute in every other instance, pretends to no power over the religion of the country. The *King*, *i. e.* their canonical book, is said to inculcate the belief of a supreme Being, the author and preserver of all things; yet most of their sects pay a religious worship to the sun and elements, and to the souls of their ancestors, to whom they consecrate temples, altars, and statues. The same kind of worship is paid also to deceased monarchs, to philosophers, legislators, and other eminent persons, especially the founders of their different sects. The Jesuit missionaries in China complied with this, as a civil or political worship, and permitted it to their prose-

lytes. The Dominicians, and other orders, condemned it as idolatrous; and this contest occasioned the total excision of Christianity in the Chinese empire, about the year 1720, when the pope's decree, condemning the worship paid to the sun, &c. being inconsistent with the usages of China, the Christian religion could no longer subsist there. It was soon after proscribed, by several edicts; pursuant to which, more than 300 churches were destroyed, and nearly 300,000 Christians were deprived of their pastors, and of all prospect of seeing their religion restored.[1]

In matters of religion, the *Japanese* have a great affinity to the Chinese; and, though split into various sects, are chiefly of the sect which, in China, is called *Xaca*, or *Xekia*, who believe in a plurality of worlds, and in the Pythagorean principle of transmigration.[2]

Near *Tonker*, or *Lassa*, in Thibet, or Mogulean Tartary, is mount *Putala*, or *Patoli*, on which stands the grand temple, or pagoda,[3] the residence of the Grand *Lama*, or *Dalay Lama*, the deity of the Tartars, who not only unites in his own person the regal and sacerdotal character, but, by the more remote Tartars at least, is ve-

[1] In Sir G. Staunton's account of Lord Macartney's *Embassy to China*, much information may be found respecting their religion.

[2] See Dr Thunberg's *Travels into Japan*, &c. 4 vols. 8vo. 1798.

[3] The Chinese temples also are called Pagodas, and their priests *Bonzes*.

nerated as the Deity himself, and is called "*God, the everlasting Father of Heaven.*" This person is worshipped by the Lamas, or Tartar priests, under the shape of a young man, who, they pretend, never dies, but is immortal and omnipotent. He is seated, cross-legged, on a golden throne, attended by several thousands[1] of priests. He never speaks, or moves, in public, except that he sometimes waves his hand, in token of favour to a particular worshipper. When he dies, another, as much like him as can be found, is put in his place. Almost all the nations of the East, except the Mohammedans, believe in the *Metempsychosis*, or transmigration of souls; and the opinion of those who are reputed the most orthodox among the *Thibetians*, is, that when the Grand Lama seems to die, either of old age, or of infirmity, his soul, in fact, only quits a crazy habitation, to look for another, younger or better; and is discovered again in the body of some child, by certain tokens, known only to the Lamas, or priests, in which order he always appears.

This religion is said to have been of 3000 years standing; and neither time, nor the influence of men, has had the power of shaking the authority

[1] The foot of the mountain, which stands near the banks of *Barampooter*, about seven miles from Lassa, or *Lahassa*, is said to be inhabited by about 20,000 Lamas, or priests, who have their separate apartments round about the mountain; and, according to their respective quality, are placed nearer, or at a greater distance from, the sovereign pontiff.

of the Grand Lama, whose theocracy extends as fully to temporal as to spiritual concerns. It has been adopted in a large part of the globe, and is even now professed all over Thibet and Mongalia; is almost universal in Greater and Lesser Bucharia, and most provinces of Tartary: it has also some followers in the kingdom of Cassimere in India, and prevails in most parts of China.[1] The Grand Lama has a nuncio at Pekin; and the present imperial family of China, who are Tartars, follow this idolatry, which, in most respects, is not unlike that of China; for the grosser Chinese idolaters worship their chimerical god Fohi, or Fo, in much the same manner.

Theodoret, in his *Therapeutics*, mentions a singularity scarcely to be paralleled but in this religion of Tartary, of which see Mosheim's *Hist. Eccles. Tartarorum*, p. 133., *et seq.* "Porphery asserts," says he, "that, in the village of *Anabi*, the Egyptians worshipped a living man, and sacrificed to him on an altar, after which they set before him his usual food." And, what is more, the Mexicans had a custom of keeping a man a year, and even worshipping him during that time, and then sacrificing him.[2]

[1] Dr Stiles' *Election Sermon*, p. 75.; and Raynal's *History of the East and West Indies*, vol. ii. p. 219.

[2] Burder's *Oriental Customs*, p. 357.—For a more full account of the religion of the Grand Lama, see likewise Hannah Adams's *View of Religions*, edit. 1805, and Captain Turner's *Embassy*.

COUNTRIES WHERE FOUND, &c.—About the time when it pleased God to call Abraham to be the head of a nation, that was to preserve the knowledge and worship of himself, almost all the world were given to idolatry. Melchisedec was then indeed a priest of the most high God, and some time after, we read of a few believers, saints and prophets, who were not of the posterity of Abraham, nor connected with the nation of the Jews. Thus, Job and his friends dwelt in Arabia; Jethro and his posterity in the country of Midian; and the sojourning of Abraham in Mesopotamia, the country of Balaam, left marks there of the friends of truth. Yet, religious worship was frequently mixed with superstition and idolatry, even among those who professed to adore the one God of heaven and earth.[1]

The Jews themselves were ever prone to idolatry, till after their captivity at Babylon, when they adhered more strictly to the worship of the God of Israel, and by their dispersions and emigrations became highly instrumental in bringing back many Pagans to the knowledge of the true God. So that by the time of our Saviour, there were in almost all nations of the then known world, many proselytes to the unity of God, and not a few to the religion of the Jews. But it was not till the days of Christianity, that any set of men made it their serious business to turn men from sin to holiness, from darkness to light, and

[1] Of this Laban's Teraphim are a proof.

from vain idols to the worship and service of the Creator of heaven and earth: nor was it till then that the extent of Pagan idolatry was visibly contracted, or its power sensibly reduced. No; it was Christianity that made the first great and lasting impression on the gross idolatry of the heathen, and that caused their idols to bow before it. Mohammedism followed up the attack; and, if we except the small territory of Judea which the Jews inhabited, every foot of ground possessed, at this day, by both Christians and Mohammedans, may be considered as so much gained from the extent and dominions of Paganism. Yet, after all, it is a truth, and a truth never sufficiently to be lamented, that were the whole surface of the globe, as known to us, divided into thirty parts, not less than *nineteen* of these parts are still inhabited by Pagans and idolaters; i. e. almost two thirds of the extent of the whole known world possessed by mankind, containing about 482 millions of inhabitants, which is nearly two-thirds also of the whole human race now existing, as may be seen by the Table in the Introduction to this work.

Idolaters possess, at this day, more than one half the extent of the immense continents of Asia and Africa, together with nearly three parts of four of America. For some time indeed after the first settlement of Europeans in the new world, the Pagans there were converted in great numbers; but afterwards observing the licentious lives of professing Christians, their greediness of gold,

and their extreme cruelty, they kept more aloof from Christianity; nay, so unchristian-like in every respect seems to have been the character and conduct of the first Spanish settlers in America, that when a friar, discoursing with an Indian on the joys of heaven, told him, that all Spaniards went to heaven after this life; the Pagan is said to have answered, "I do not desire to go thither if Spaniards be there; I would rather go to hell, to be free of their company."

Even Europe herself, though the beams of the cross have shined upon her above these 1700 years, is not yet free from Pagan idolaters, who possess the greater part of Greenland, and are still to be found in Russian Lapland, and other parts towards the northern extremity of the continent.

The islands possessed by them are innumerable, especially in the South Seas. New Holland itself is so large, that it is considered by some as a new continent, and it is possessed almost wholly by Pagans. What good effect our little colony in New South Wales may have on the religion of the natives, remains yet to be ascertained; meantime it is hoped, that some serious attempts, with a view to their conversion, are now making, or will soon be made.

Nor are the West India islands so free from Pagan idolatry as could be wished. "In the British islands alone," says the present learned and excellent Bishop of London, "there are upwards of 400,000 human beings, of whom much

the greatest part live most literally without God in the world;—without any knowledge of a Creator or Redeemer;—without any one principle either of natural or revealed religion;—without the idea of one moral duty, except that of performing their daily task, and escaping the scourge that constantly hangs over them. The consequence is, that they are heathens, not only in their hearts, but in their lives, and, knowing no distinction between vice and virtue, they give themselves up freely to the grossest immoralities, without so much as being conscious that they are doing wrong."—"A condition such as this," adds his lordship, "in which so many thousands of our unoffending fellow-creatures are involved, cannot but excite the compassion of every feeling heart; and it must be matter of no small surprize, and of the deepest concern, that, excepting a few instances, which deserve the highest praise, no effectual means have yet been put in practice, either on the part of those individuals who are most nearly interested in the welfare of these poor wretches, or of the government under which they live, to rescue them out of this spiritual captivity, so much worse than even that temporal one (heavy as it is) to which they are condemned. Almost the only considerable attempts that have been made to deliver them from this deplorable state of ignorance, have been made by this venerable Society; which has had this object, among others, constantly in view; and in

the prosecution of it, has not been sparing either of labour, or of expense."[1]

It were presumption beyond that of our first parents, or even of Lucifer himself, for man to censure the justice and goodness of the Creator in this particular, or ask why he makes daily such innumerable vessels of dishonour. It is much the wiser and safer course, to sit down in an humble adoration, and cry out, Oh! the profound and inscrutable judgments of God! his ways are past finding out; and so to acknowledge with the divine philosopher, "What the eye of a bat is to the sun, the same is all human understanding in respect to God."[2] We ought not, however, to listen to the unchristian advice of Mr Dent, and leave the Pagans "to go to heaven their own way,"[3] but to pray and to strive for their conversion, and to leave all those who shall have lived and died in the ignorance and misery of Paganism, in the hands of a

[1] Sermon preached in 1783, before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, and to be found in Vol. I. of his Lordship's Sermons.

See an able letter of Mr Howell, (*Familiar Letters*, part 2d, letter 48.) on the Countries possessed by Pagans about the middle of the seventeenth century.

[2] "Quod oculus vespertilionis ad solem, idem est omnis intellectus humanus ad Deum."

[3] Speech in the House of Commons, June 1802, when speaking of the object of the Sierra Leone Company.

Those are not wanting, I am sorry to say, who seem to take this advice; but the great Dr Johnson was quite of a different way of thinking. See Boswell's *Life of Johnson*, Vol. II. p. 28—33. edit. 1804.

wise, just, and merciful God; remembering, that his word is not more silent on the subject of *their* case hereafter, than it is clear and express as to what shall be *our own*; for should we continue to love the darkness of Heathenism, rather than the light of the Gospel, that this light is come into our borders, will, we are assured, instead of turning out to our happiness, be found to add to our final condemnation.

To hasten that happy period, when Jews and Gentiles shall unitedly become the subjects of Christ's kingdom, and the knowledge of the Lord shall fill the earth, "as the waters cover the sea," and to forward the more general conversion of the heathen, as far as it can be effected by human means, the church of Rome has long employed missionaries in heathen lands; nor have Protestant churches been wanting in this respect: but with this view, new and unprecedented efforts have been made of late, and are still making, both at home and abroad. And, highly to be applauded surely is the zeal that has thus gone abroad in so good a cause; and happy might be its effects, were it in all cases "according to knowledge," and well directed: the end in view is most excellent, and of all others well calculated to call forth the warmest zeal, and the most earnest exertions; but it is suspected by many worthy and judicious Christians, that the principles upon which some of the later Missionary Societies are formed, or the means and instruments used by them to effect it, are not exactly

correspondent, or in all respects adapted to the purpose, so as to gain many converts from Paganism, and to make them real "members of Christ's church, children of God, and inheritors of the kingdom of heaven." Much good, doubtless, has notwithstanding been done by these Societies in heathen lands;[1] and that still more may be daily effected, is the prayer of every real Christian: at the same time, while, together with our prayers, our best endeavours should be used for the conversion of the heathen abroad, great care should be taken that heathenism do not revive, and grow upon us at home. I say, *at home*; for the taste for heathen learning, which began to prevail about the time of the Reformation, hath been productive of an evil, which hath been growing upon us ever since, and hath at length given to heathenism the upper hand in almost every thing. The subjects of the ornamental arts, were, some ages back, generally borrowed from the Holy Scriptures, and had some pious relation to the doctrines of Christianity, but are now almost universally taken from the Heathen

[1] I therefore most heartily concur with the learned Fabricius, when, noticing some Romish missions, he says: "Nomen Christi etiam missionariorum studiis latius proferri, atque inter gentes personare, gaudeo cum apostolo et gaudebo, quanquam ut apud majores nostros olim obscuratum traditionibus humanis: nam ita quoque non dubito, illud salutare fore multis, donec post hoc crepusculum, puriorem plenamque lucem evangelii populis illis concedere luminum patri visum fuerit."—*Salutaris Lux Evangelii orbi toti exoriens.* 4to, 1731, p. 566.

mythology. In all the sciences, in politics, in morality, and in botany, the tokens of this Pagan infection are very observable. But in poetry the servility of Christians is most notorious of all.

Experience shews how difficult it is to dwell with delight upon the expressions of heathen writers, without embracing too many of their sentiments. Dr Middleton confesses, in one of his letters, "that his classical engagements had rendered him very squeamish in his theological studies;" and this has no doubt been the case with many others.

It has been observed, that the statues of heathen deities have been generally found under the earth with their faces downward, which renders it probable, that, after the conversion of the empire, such statues had been purposely buried out of the way, by the zeal and piety of the primitive Christians. But, *tempora mutantur*, how much are times altered since then? Who does not know, that heathen fragments are now sought after, as zealously as Christian relics were collected in former ages? We now hear Mr Gibbon blaming Christians, for not intermixing "*the elegant and innocent*" rites of Paganism with their own worship! And almost every newspaper brings us accounts of some addition having been made to our collection of statues, and other heathen curiosities, by Lord Elgin, and the heroes of Egypt.

Yes,—

> "It has indeed been told me (with what weight,
> How credibly, 'tis hard for me to state,)

That fables old, that seemed for ever mute,
Revived, are hast'ning into fresh repute;
And gods and goddesses discarded long,
Like useless lumber, or a stroller's song,
Are bringing into vogue their heathen train,
And Jupiter bids fair to rule again." [1]

The study of antiquity is no doubt entertaining and curious, and useful in its place; but certainly it is both useful and reputable to know many things, which it is by no means necessary to admire: and some minds are so ill prepared to make proper distinctions, that their curiosity rises insensibly to a religious veneration. But where at last will this taste, this affectation of heathen principles and heathen manners, which hath been prevailing and increasing for so many years, from the days of Lord Herbert to the present time, where, I say, will it lead us? Where *can* it lead us, but to indifference, infidelity, and atheism? If the example of our neighbours on the continent do not make us wise, it is certain we never shall be so. [2]

AUTHORS FOR AND AGAINST PAGANISM.—Celsus, Porphyry, and Julian, were three of the most

[1] Cowper's *Poems*, Vol. I. p. 253. 4th edit.

[2] See *Reflections on the growth of Heathenism among modern Christians*, by the late Rev. William Jones. Those who are not possessed of his valuable works, may find his excellent reflections on this subject in the 2d Vol. of *The Scholar Armed*. They were written in the year 1776, in a letter to a friend at Oxford. What hath since taken place in France, must be al-

distinguished supporters of the feeble cause of Paganism in the early days of Christianity; and with a view to prevent the fulfilment of certain prophecies respecting Jerusalem, the last of these attempted to rebuild it, but in vain.[1] In later times, Lord Herbert and Natalis Comes were two great advocates for reviving Paganism: Voltaire, Dr Middleton, Dr Halley, Mr Pope, the Chevalier Ramsay, Mr Hume, and Mr Gibbon, with several others, seem also to have been promoters of the same cause, though some of them, it is hoped, without intending it. But a professed adherent of Paganism in this enlightened age and country, after its errors have so often been proved, and its absurdities clearly pointed out, is perhaps one of the most singular phenomena that the rage for sectarism has produced; yet such an adherent is Mr Thomas Taylor, translator of *Proclus*,[2] &c.

In the tragedy which has lately been acted in France, we have beheld Christianity banished from ci-devant *most Christian* ground, or retire of herself and disappear for a while, as if shocked at the scenes that were acting; while Paga-

lowed to confirm the conjecture which he hazards towards the end of his letter, where he says, that, "Should any person ask me how Christianity is to be banished out of Christendom, as the predictions of the gospel give us reason to expect it will be, I should make no scruple to answer, that it will certainly be brought to pass by this growing affection to heathenism."

[1] See above p. 8.

[2] See the *Anal. Rev.* Vol. III. 1789.

nism was brought forward into her place, and introduced upon the stage, and the actors, more despicable as more guilty than their heathen predecessors, worshipped Human Reason, Liberty, and other such mere imaginary gods. Nay, some of them, as Volney, Dupuis, &c. have had the effrontery to tell us, that Jesus Christ never existed as a man; that under his name we worship the sun; that by his twelve apostles are only meant the twelve signs of the Zodiac; and that Christianity is merely a species of Pagan idolatry!!

The sacred writers are generally full and eloquent upon the subject of idolatry: they treat it with great severity, and set forth the absurdity of it in the strongest light.[1] But a heathen author, in the ludicrous way, has, in a few lines, given it one of the severest strokes it has perhaps ever met with from any pen.[2] Among the Jews, Josephus wrote against the ancient heathen idolatry;[3] and some of the chief apologists for Christianity, in opposition to the reigning theology, were Justin Martyr, Athenagoras, Clemens Alexandrinus, Tertullian, Minucius, Fœlix, Origen, St Cyprian, and Lactantius.[4]

In their disputes with the heathens, the ancient

[1] See in particular, Isaiah, chap. xliv. v. 12—20.

[2] "Olim truncus eram ficulnus, inutile lignum;
Cum faber, incertus scamnum faceretne Priapum,
Maluit esse Deum."—Hor.

[3] See Josephus *Contra Appionem.*

[4] See a catalogue of them in Dr Bray's *Bibl. Paroch.* p. 60-1.

fathers of the church acted wisely in refuting Paganism, rather than in demonstrating the truth of the gospel; for they addressed their apologies to men who considered all religions as compatible, and who were disposed to form a friendly coalition between Gentilism and Christianity, by adopting both. To such, the true way of argument was, to prove that their own Polytheism was an imposture, the destruction of which was essential to the establishment of the *only* true religion. This has been clearly shewn by Bishop Warburton in his work of the *Divine Legation of Moses*. "The truth of Christianity," says that learned author, "was acknowledged by the Pagans: they only wanted to have the compliment returned. As this could not be done, there was a necessity to assign the reasons of their refusal; and this gave birth to so many confutations of idolatrous worship."[1]

Paganism is an immense field; so immense and extensive is it, that the memoirs of it now remaining, would, by their number and variety, baffle the industry of the most learned and diligent collector. For much valuable information respecting it, recourse may be had to Dr Apthorp's *Letters on the Prevalence of Christianity before its civil establishment*, in which that learned author fully proves that Paganism was such, and so firmly established in the first ages

[1] 2. 6. p. 52.

of the church, that if Christianity had not been from heaven, it could not have overthrown it.[1]

Mr Gibbon refers us to Herodotus for the most genuine accounts of idolatry. We agree with the learned historian in this appeal to the father of history; who in his account of Egypt writes a comment on the Pentateuch, by describing those enormities, which the Mosaic institutions were designed to prevent. There we see all Egypt in a riot on the banks of the Nile, and its temples stained with ineffable pollutions—there we find the temples of Belus and of Mylitta, scenes of prostitution which must not be related. The Roman Bacchanals, the worship of Serapis, and numberless other instances of gross impurities and corruptions, might be alleged in later and more polished times. In a word, "the most tremendous libertinism marks every period of idolatry in all nations; and every enormity was consecrated by the very examples of the gods."[2]

Miscellaneous Remarks.—Much of what belongs to this head has already been anticipa-

[1] See also Dr Leland's *Advantage and Necessity of the Christian Revelation, shewn from the state of Religion in the ancient Heathen World*, &c. in 2 vol. 4to, 1764; and Dr Ryan's *History of the effects of Religion on Mankind*, &c. 8vo, 1806. Works that should not be overlooked here, notwithstanding the many books already referred to on this article.

[2] Dr Apthorp, who refers the reader to Herod. b. i. and ii.; Josephus Antiq. b. xviii.; and Livy, b. xxxix. See also the great work of G. Vossius, *De Origine et Progressu Idololatriæ*.

ted; but a few remarks shall therefore be added here, as I hasten to breathe a purer air, and to tread on Christian ground.

What thanks are due to God for our deliverance from that gross idolatry, which we have now been considering, and which once prevailed among all nations except the Jews?

For this deliverance we are not indebted to reason, but to revelation; for though it be no difficult matter to prove that there is only *one* God that ought to be worshipped; to demonstrate a truth already known, is a much easier task than to discover one buried under the rubbish of prejudice and superstition.

Even the wisest and greatest men in the heathen world were Polytheists, and adored, with the vulgar, the gods of their country, whatever idea some of them might have had of the divine unity. Nor has this fundamental doctrine of religion—the *unity* of God, been publicly professed by any people, who had not previously been enlightened by revelation.[1]

The Mohammedans learned it from our Scriptures; and notwithstanding the ignorant decla-

[1] "I wish the modern philosophers would inform me, how they can account for the phenomena of a little *Jewish horde*, as Voltaire delights to call the Jews, being possessed of the true knowledge of the one living and eternal God, his Providence, &c. while the learned, polished, and civilized nations, were sunk in the most gross, barbarous, and stupid idolatry, unless they had received the knowledge thereof by Divine Revelation."—Introd. to D. Levi's *Dissert. on the Prophecies*, p. 44.

mations of infidels concerning the powers of reason, and the discoveries which may be made by its assistance, experience will justify us in affirming, that, without the gospel of Christ, we should have been at this day as gross idolaters as were our forefathers, the original inhabitants of Britain. And were Christianity banished from the earth, as some men earnestly wish it to be, the absurd and barbarous systems of Paganism would be restored; or some modifications of folly and absurdity not less extravagant and ridiculous, would be substituted in their room. Thus, no sooner had the French nation renounced, in their madness, the Christian religion, than they began to revive the antiquated rites of Greece and Rome, and publicly adored a prostitute, under the title of *the Goddess of Reason!*

If then it be the Gospel which has turned us from these vanities to "serve the living God," as most certainly it is, what gratitude is due to him for this his unspeakable gift? and being thereby delivered from the worship of idols, or the powers of darkness, and translated into the kingdom of his Son, how much is it our duty to walk as children of the light and of the day?

As we profess to be the servants of the living God, let us remember, that it is a willing and cheerful service, as well as a pure and spiritual worship, which he requires.

He must not be treated like the idols of the Gentiles, to whom their votaries presented the empty homage of mere ceremonies and oblations,

Then only do we worship and serve him, in a manner worthy of his character and attributes, when we present to him the offering of our hearts and affections; when we love him above all things, especially for *his* "inestimable love in the redemption of the world, by our Lord Jesus Christ, for the means of grace, and for the hope of glory;" when we confide in his power and promises,—commit ourselves to the direction of his wisdom and providence,—submit to his authority, and regulate our thoughts, and words, and actions, by his laws. In a word, then only do "we walk worthy of the vocation wherewith we are called," so as to worship and serve him acceptably, when we offer up prayers expressive of holy desires, and praises from a grateful heart; when we live as becometh the disciples and servants of Christ; and, while we strive to serve him in the gospel of his Son, we have confidence towards him, only through the great Mediator and Intercessor, the High Priest of our profession. "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)—*to us there is but one God*, the Father, of whom are all things, and we in him; and *one Lord* Jesus Christ, by whom are all things, and we by him."[1]

[1] 1 Cor. chap. viii. v. 5-6

OF

# CHRISTIANITY

AND

# CHRISTIANS.

NAME AND AUTHOR.—Christianity is one of the four grand systems of religion, and is so called from its divine author, Jesus Christ, the Son of God, and the Saviour of the world. At its first commencement, those who embraced it were known among themselves by the names of disciples, believers, elect, saints, and brethren; nor did they assume the title of Christians, till about the year 43, when the disciples were first so called at Antioch, where St Paul and St Barnabas were then preaching the gospel, as we read in the 11th chap. of the Acts of the Apostles.

Judaism, which contains the only preceding revelation of the will of God, was introductory

to Christianity, and the lineage, birth, life, sufferings, death, and resurrection of the Messiah, i. e. of Jesus Christ, were minutely predicted by a succession of Jewish prophets, and particularly by Isaiah, who has hence been styled the *Evangelical* Prophet.

Agreeably to these prophecies, he was miraculously born at Bethlehem of Judea, about the year of the world, 4004, or about 1808 years ago, in the reign of Augustus Cæsar, emperor of Rome, and of Herod, tributary king of Judea. He was brought up at Nazareth of Galilee, with Mary his mother, and Joseph, his reputed father, and is supposed to have wrought with him as a carpenter till he was nearly thirty years of age, when he began his public ministry, went about doing good, and not only taught by his doctrine, the will of God for our salvation, but at the same time exhibited in his conduct a perfect pattern of righteousness and holiness of life. He in a great measure confined the benefits of his personal ministry to the Jews; but after his resurrection, he commissioned the twelve persons whom he had chosen from among his disciples, to be the constant attendants on his person and ministry, and who were afterwards called apostles, to go and instruct all nations, in the nature and principles of his religion, and to introduce them, by baptism, into that society, of which he was the constituted head.

To convince the world of his divine mission and authority, he wrought many miracles, the

tendency of which was the same with that of his religion, for they were almost all wrought for the benefit of mankind. But the course of his ministry was interrupted in little more than three years, by the Jews, who had all along shewn themselves his enemies, and who, after continued, and till then unheard of insults and indignities offered to his person, at last ignorantly fulfilled their own scriptures, in crucifying the Son of God, whereby, though they knew it not, nor meant it so, "a full, perfect, and sufficient sacrifice, oblation, and satisfaction," was made for the sins of mankind. He rose again the third day according to the Scriptures; and after spending forty days in giving further instructions to his disciples, he ascended into heaven, in his human body, and there sitteth at the right hand of God, whence he will come, at the last day, to judge both the quick and the dead.

Rise, Progress, &c.—When the divine author of Christianity had thus withdrawn his visible presence from the earth, his religion speedily experienced, according to his predictions, the increasing enmity of a world, whose forms of worship it superseded, and whose practices it condemned. The pure gold was to be tried in the furnace of adversity; and to this it was exposed for the first three centuries after its promulgation, during which time it had to contend with the malice of the Jews, the wisdom of the Greeks, and the power of the Romans. The persecutions

which the Christians endured under the Roman emperors, are usually enumerated as ten; a number not very accurate, as it exceeds in amount the persecutions that were general throughout the empire; and falls far short of those that raged at different times in particular provinces, and which arose sometimes from the fury of legal vengeance, at other times from the unauthorized but unrestrained outrages of the people.[1] But notwithstanding this violent opposition, their numbers increased daily, and their religion, upheld by the promised assistance of its divine author, and rising with augmented force from the bloody conflicts of persecution, soon made wonderful progress in the Roman empire, and overspread almost every part of the then known world. We learn from Tertullian,[2] that in the third century there were Christians, in the camp, in the senate, in the palace, and, in short, every where but in the temples, and in the theatres: they filled the towns, the country, and the islands. Men and women, of all ages and conditions, and even those of the highest rank and dignity, embraced the faith, insomuch that the Pagans complained,

[1] The chief Gentile persecutions, for the first three centuries, and till the reign of Constantine, were those under *Nero*, A. D. 64; *Domitian*, A. 93; *Trajan*, A. 104; *Hadrian*, A. 125; *M. Aurelius*, A. 151; *Severus*, A. 197; *Maximin*, A. 235; *Decius*, A. 250; *Valerian*, A. 257; *Aurelian*, A. 272; *Numerian*, A. 283; *Diocletian*, and *Maximian*, and *Licinius*, A. 303—313.

[2] *Apol.* chap. xxxvii.

that the revenues of their temples were ruined. "By the time the empire became Christian," says the present venerable Bishop of London, "there is every reason to believe, that the Christians were more numerous and more powerful than the Pagans."[1]

Thus did the word of God go forth, and was glorified; and in the course of a few years after the expiration of the first three centuries, the cross was waving in the banners of victorious armies, and many of the kingdoms of the world become "the kingdoms of our God and his Christ." Constantine granted to the Christians the free and unmolested enjoyment of their religion, in the early part of his reign; and becoming, by degrees, more fully convinced that Christianity was true, and that every other religion must necessarily be false, he at last embraced it himself, and earnestly exhorted all his subjects, by edicts issued A. D. 324, to receive and embrace the gospel; and thus he became the first Christian Emperor, and has the glory of establishing Christianity as the religion of the Roman Empire.

His conversion happened about A. D. 312; and during a fortunate reign of 30 years, i. e. from A. D. 306 to 337, he extended the knowledge of true religion, with and beyond his victories and conquests.

On the death of Constantine, his empire was divided among his three sons, who were all fa-

[1] *Evidences of Christianity*, p. 62.

vourers of Christianity; and laboured, though not always by unobjectionable means, to abolish the Pagan superstition. That superstition, however, experienced a determined support from the Emperor Julian, who ascended the throne A. D. 361. Affecting moderation, he assailed the Christians with equal dexterity and bitterness. He abrogated their privileges—sneered at their complaints—shut up their schools—encouraged sectaries and schismatics—stimulated the philosophers to vilify the gospel—and exercised against it the wit of his own imperial pen.

In order to decry the prophecies of Christ, he encouraged the Jews to rebuild the temple of Jerusalem. But the undertaking was frustrated, (according to Ammianus Marcellinus, a Pagan philosopher, whose relation is confirmed by an eminent Jewish writer,[1]) by earthquakes, and the repeated eruptions of balls of fire, which dispersed the terrified workmen, and demolished their labours. Fortunately for the church, Julian's reign was but short, and his successor Jovian, and the emperors who followed to the close of the century, particularly Theodosius the Great, exerted themselves with various degrees of zeal, for the support of the Christian cause. The ancient religion of the empire declined on all sides more and more; and the gospel advanced into new regions, viz. Armenia, Iberia, and Ethiopia.

[1] See the *Modern Universal History*, 8vo, vol. xiii. p. 191, Note.

See likewise above, p. 8.

But the persecutions to which Christianity had hitherto been exposed, however severe, deserve to be styled, in some sense, the friends of Christian virtue.

At least, they were enemies far less dreadful than prosperity accompanied by those schisms, and heresies, and that general corruption of doctrine, discipline, and morality, that soon made their appearance when the church began to enjoy peace from without. The Christian religion now began to be embraced and professed by many, not from a real and full conviction of its truth and importance, but from worldly and interested motives; and whatever attention may have been paid to the form of it, its power, its influence on the hearts and lives of its professors, began to suffer a fatal decline; so that before we proceed much farther in its history, we shall have much occasion to adopt the exclamation of Jeremiah, and say, "How is the gold become dim! How is the most fine gold changed!"[1]

This century gave birth to the Arian Heresy, which was favoured by several of the successors of Constantine; and the opinions of the Christian world too often fluctuated in compliance with the changing sentiments of its masters. Superstition also, advancing with rapid strides, was now making successful inroads into every quarter; and though the Bishop of Rome did not openly announce himself as head and sovereign of the uni-

[1] Lament. chap. iv. v. 1.

versal church till the following century, several of the peculiarities of the church of Rome had, by this time, made their appearance. The reverence shewn to the memory and example of those holy men, who had suffered martyrdom for the religion of Christ, had been carried in the preceding century to excess, and the evil once established augmented daily. A pilgrimage to the sepulchre of a martyr was now esteemed most meritorious, and festivals, in commemoration of the sufferers, were multiplied. The worship of reliques and of images commenced; prayers for the dead became common; as likewise the belief of the existence of a purgatorial fire destined to purify the souls of the departed. Celibacy was imposed on the clergy; the invocation of angels had crept into the church, and the gaudy ceremonies of heathen idolatry were transferred or accommodated to the rites of Christian worship.

In the beginning of the fifth century, the Roman empire was divided into two, the *Western*, and the *Eastern* or Greek empire; and the former of these was now assailed with redoubled violence by the Northern barbarians, who had, for a considerable time, harassed and endangered its frontiers. In the convulsions that ensued, the Christians underwent peculiar sufferings; as they not only shared in the common miseries of the times, but had also to encounter the cruel usage which their religion drew upon them from the invaders, who were chiefly Pagans. By degrees, however, their new masters embraced the religion

of Christ; but even that circumstance did not, in every instance, prevent persecution. In the course of this century, new schisms and heresies co-operated with the unsubdued remains of those which already existed to trouble the peace, and impair the charity of Christians; and, both in the East and West, the superstitions of the preceding century took firmer root, and extended their branches farther and wider.

The power which the pope, or bishop of Rome, had acquired over the people of Rome, by his sacred character, his rank, his magnificence, and his princely revenues, rendered him, by degrees, dreaded and courted by the emperors. His authority was in consequence enlarged; and the enormous pretensions which he now made, were grounded on his being successor to the inheritance and the sovereignty of St. Peter. But when a rival of Rome became the seat of empire, the prelate of the ancient capital surveyed, with an eye of jealous indignation, the growing honours and authority of his brother of Constantinople; and this gave rise to a new scene of warfare in the church. Every weapon which presented itself, was employed by the former, to check the rising independence of the latter; but as yet he contended in vain, as the weight of the Eastern emperors was thrown into the scale of his competitor. The consequence however was, that the unchristian spirit of these ambitious rivals inflamed their partizans throughout Asia and Europe, and contributed, in no small degree, to excite

dissentions, and virulence, and a worldly temper, in the church.

During the 6th century, the bishops of Rome and Constantinople still continued to be antagonists, displaying a greater or less degree of animosity, till the consequence was, the final separation of the Eastern church from that of Rome, which took place in the 9th century, and forms a remarkable æra in the Christian church. In the mean time, darkness, and ignorance, and superstition, were daily gaining ground; and while, in the 7th century, the profession of Christianity became universal throughout our own island, and was extended in the East, to China, and the remotest parts of Asia, a new and tremendous scourge of Christianity arose in Mohammed, who had, by this time, established his imposture in Arabia, and whose zealous followers were spreading it far and wide,—not in the way by which Christianity was at first propagated, but by fire and sword. But it is not necessary, in this work, to give a detailed account of the history of the Christian church during the succeeding centuries,[1] and surely it cannot be agreeable; I

[1] The first sixteen centuries of the Christian church are thus distinguished by Dr. Cave.

1. Apostolicum.
2. Gnosticum.
3. Novatianum.
4. Arianum.
5. Nestorianum.
6. Eutichianum.
7. Monotheliticum.
8. Eiconoclasticum.
9. Photianum.
10. Obscurum.

shall therefore only observe, in general, that, from the 6th century to the 16th, it exhibits little else but a record of ignorance, superstition, tyranny, and crimes. During this melancholy period, the night of spiritual barbarism, and religious slavery, brooded over the Christian world; and the farther we advance, the darkness, instead of decreasing, seems still to thicken around us. The Roman pontiff established his authority, by flattering the powerful, and oppressing the weak; and secured it, by encouraging the licentious, and corrupting the pure; by honouring the ambitious, however weak in mind, or vicious in morals; and by repressing the humble, however splendid their talents, or virtuous their conduct. Invested with temporal dominion, he not only guided the consciences, but disposed of the property and the lives, of men.

So enslaved, indeed, was the condition of every order of the people, that the menace of his Holiness frightened the most powerful monarchs into compliance with his will; and the mandates that he issued, dissolved the allegiance of subjects, and dispossessed princes of their crowns; and on the unchristian foundation of pride and ambition, a structure of religious worship and government was reared, externally splendid and attractive, but within dark and deformed. At

11. Hildebrandinum.
12. Waldense.
13. Scholasticum.
14. Wicklevianum.
15. Synodale.
16. Reformatum.

times, a few rays of Christian truth were beheld; but they were so scattered and momentary, that they only shewed the greatness of the abounding iniquities more clearly; but neither dispelled the gloom, nor prevented its increase. In the 12th century, indeed, the Waldenses appeared, who, driven by the persecution of the See of Rome, took shelter in the vallies of Piedmont, and from that sequestered retreat sent forth many champions for the truth. But though individuals, in different regions, embraced the real doctrines of Scripture, as distinguished from the prevailing superstition of the times, no general reformation ensued.

In the two succeeding centuries, Wickliffe in England, and Huss and Jerome of Prague,[1] in Bohemia, contended earnestly for the faith once delivered to the saints, and sowed the seeds of Christian knowledge in their respective countries. These revivals, though only partial, were, like the first faint rays of the morning which tremble on the tops of the mountains, the presages of a new and auspicious day: a day when the kingdom of Antichrist was shaken to its centre, and when the nations, who had for nearly ten ages slumbered in their chains, were restored to liberty, by the energy of the word and Spirit of God. The man who was honoured by Providence, to be the instrument of beginning, direct-

[1] For an account of the lives and opinions of Wickliffe, Huss, and Jerome of Prague, see Gilpin's *Lives of the Reformers*.

ing, and superintending, this astonishing dispensation of grace, was *Luther*, whose life is almost a history of the Reformation. It was, from causes seemingly fortuitous, and from a source very inconsiderable, that all the mighty effects of the Reformation flowed. Leo X., when raised to the papal throne, found the revenues of the church exhausted; and his own temper being naturally ostentatious, liberal, and enterprising, rendered him incapable of that severe and patient œconomy, which the situation of his finances required. He therefore tried every device to drain the credulous multitude, and, among others, had recourse to a sale of *indulgences*. The right of promulgating these indulgences in Germany, together with a share of the profits arising from the sale of them, was granted to Albert, Elector of Mentz, and Archbishop of Magdeburg, who employed, as his chief agent for retailing them in Saxony, Tetzel, a Dominican friar, of licentious morals, but of an active spirit, and remarkable for his noisy and popular eloquence. He, assisted by the monks of his order, executed the commission with great zeal and success, but with little discretion or decency; so that the extravagance of their assertions, and the irregularities of their conduct, came at length to give general offence; and all began to wish, that some check were given to this commerce, no less detrimental to society than destructive to religion.

Luther, on Tetzel's coming to Wittemberg in

1517, scandalized at this venal remission of all sins, past, present, or to come;[1] exposed, with vehement indignation, the impious traffic from the pulpit and the press; and his arguments, and his boldness, were equally admired throughout Germany. Undismayed by the opposition which he met with from the Emperor Charles V., as well as from Leo and his adherents, he went on, with zeal and resolution, in the work which he had begun; and, being soon ably seconded by Zuinglius, and other learned men, the Reformation established itself rapidly in various parts of Germany, and in the greater part of Switzerland.

In the course of a few years, the reformed opinions gained converts, and extended their influence in Holland, and various other countries of Europe. For an account of their introduction into this island under Henry VIII., see below, under the article *United Church of England and Ireland.*

"The corrupt state of the church," says Dr Robertson, "prior to the Reformation, is acknowledged by an author, who was both abundantly able to judge concerning this matter, and who was not over-forward to confess it. 'For some years before the Lutheran and Calvinistic heresies were published, there was not (as contemporary authors testify) any severity in ecclesiastical judicatories, any discipline with regard

[1] See the form of the indulgences at full length, in Dr Robertson's *History of Charles V.*, 8vo, 1782, vol. ii. p. 107, Note.

to morals, any knowledge of sacred literature, any reverence for divine things;—there was not almost any religion remaining.'[1] Such a remarkable confession," adds the Doctor, " made by the avowed champion of Popery, should not pass unnoticed by Protestants; and, before the enemies of Protestantism inveigh against the Reformation, let them consider its absolute necessity, and contemplate the innumerable advantages with which it was attended."

Soon after the reformation of corrupted Christianity, by the blessing of God on the exertions of Luther and his associates, an event the most glorious that had occurred since the Apostolic age, the active spirit of inquiry, natural to men who had just broken loose from the despotism of Popery, operating differently on different intellects and dispositions, almost necessarily produced a variety of sects; and, in some cases, gave birth to extreme wildness and extravagance of unscriptural doctrine and practice. One great source of contention respected ceremonies and church government.

Some Protestant churches, regarding with abhorrence whatever had been an appendage of the Romish religion, renounced, together with ancient rites, the primeval institution of Episcopacy. Others were of opinion, that it was more wise to preserve whatever was in itself innocent, and to be content with the removal of corrup-

[1] Bellarmine.

tions. Points of doctrine also furnished grounds of division; and all this afforded matter of triumph to the adherents of the church of Rome, and impeded the progress of the Reformation. And the controversies among the reformers, some of whom long retained a portion of the virulent spirit of Popery, were too often conducted, even when they related to matters of secondary importance, with the violence and acrimony by which, in opposing the Roman Catholics, a good cause had been disgraced.

The controversy between Protestants and Papists has existed, and been carried on, with more or less violence, from the Reformation to the present day; and a minute attention to the different aspects which it has assumed, and to the successive controversies which have arisen among Protestants themselves, might serve to discriminate the religious character of the intervening ages.

During the 16th century, the chief controversy among the reformers was about the clerical habits, and the rites and ceremonies of the church. Another, and by far more important controversy among Protestants, was concerning the form of church government. This broke out before the close of Queen Elizabeth's reign; and was first agitated between the Episcopalians and Presbyterians, and afterwards with the Independents, and at last, with other concurring circumstances, produced those dreadful calamities, by which the

middle of the 17th century was convulsed in Britain.

The Arminian controversy may be reckoned the next, by which the Protestant church was divided. Previous to the accession of King James VI., the doctrines of predestination, and of the perseverance of the saints, had been opposed; but it was not till after the Synod of Dort, which took place A. D. 1618, that divines began to range themselves under the banners of Calvin and Arminius. James displayed a fiery zeal against the Arminian party in Holland; but they were favoured at home, both by himself and his son; and, towards the close of the 17th century, Arminianism, somewhat modified, was supported by Archbishop Tillotson, Dr Barrow, and others of distinguished eminence in the church. During the last century, the sentiments of by far the greater part of the clergy of the church of England have been Arminian; but a violent discussion has been excited of late, in regard to those of her first reformers, and whether the language and spirit of her articles be Arminian or Calvinistic.

Soon after the commencement of the Reformation, the Divinity of Christ was questioned and opposed. During the 17th century, the opinions of Socinus were favoured by few in Britain. In the early part of the last century, several persons began to speculate on these points, who, in general, appear to have adopted the Arian hypothesis; but, from the middle to the

close of the century, Socinianism met with many open and avowed defenders; and its progress among the people, it was boasted, was rapid and extensive. As this controversy respects the object of worship, and the method of acceptance with God, all, who are not wholly indifferent to religion, must admit, that it reaches to the very foundation of vital godliness.

Infidelity also began to raise its head soon after the æra of the Reformation; and during the last century, a great variety of publications, professedly deistical, and of others artfully adapted to instil the same principles, though less avowedly, made their appearance both at home and abroad; and few can be ignorant of the success with which the active exertions of their authors and abettors have been attended on the continent of Europe. And, notwithstanding the severe check that infidelity has of late met with, partly from the friends of Christianity, and partly from the more known bitterness of its fruits, it is supposed, that it is still prevalent among the literary and philosophical part of the community throughout Europe, if not widely diffused through the body of the people. But however this may be, it may safely be affirmed, that religion has not that hold of the public mind, nor that influence over individual conduct, which it formerly had; and that, instead of profiting so much as we ought to have done, by all the advantages that have accrued to us in consequence of, and since the Reformation, our progress seems

to have been, from questioning things indifferent, to proceed to question those of importance; and from what is important, to question those which are essential,—till at last revelation itself is assailed, and rejected by many. And however the professing Christians of the present day may excel our forefathers in our active zeal to evangelize the heathen, and disseminate the knowledge of Christianity among those who are still sitting "in darkness, and in the shadow of death,—without hope, and without God in the world;" it is, I fear, too plain, that we come short of them in exhibiting the fruits and effects of Christianity by our lives and conduct, and thereby shewing forth the praises of Him who hath called *us* "out of darkness into his marvellous light."

See Eusebii, Socratis, Theodoreti, Evagri, &c. *Historiæ Eccles.*; Vallesii, 3 vol. fol. 1678; Echard's, Dupin's, and Mosheim's *Eccles. Histories;* together with Millar's *History of Christianity,* 2 vols. 8vo. and Milner's *History of the Church of Christ.*

EVIDENCES.—In proof of his religion, the Christian has some uncontested, and incontestable points, to which the history of the human species has nothing similar to offer,—"*nil simile aut* secundum." A Jewish peasant changed the religion of the world, and that without force, without power, without support; without one natural source or circumstance of attraction, influence, or success. Such a thing hath not hap-

pened in any other instance whatsoever, and plainly bespeaks *a hand divine*. In addition to this, the great truths of Christianity possess evidence,—clear, uncontrovertible evidence,—evidence that has been acknowledged by the wisest and best of men;—not by priests only, whom infidels affect to despise; but by the Bacons, Boyles, Lockes, Miltons, Nelsons, Newtons, and Hallers of every age. They possess an evidence, not written with pen and ink, nor yet inscribed on the fleshly tables of man's heart; but the *evidence* of the *Spirit*, "whom they that believe on Jesus shall receive."—"In this sense, though the miraculous communication of the Spirit be ceased, he that believes hath still the witness in himself; and while the Spirit beareth witness with his spirit, that he is a child of God, he cannot doubt, but that the word by which he was, as it were, begotten unto him, is indeed a divine and incorruptible seed. And perhaps there are certain seasons of pressing temptation, in which the most learned, as well as the most illiterate Christian, will find this the surest anchor of his soul."[1]

But as this kind of evidence is, in a manner, *personal*, God has made other provision for the honour and support of Christianity, by furnishing it with a variety of proof, which may, with

[1] Dr Doddridge's three sermons on the *Evidences of Christianity*, (p. 12. edit. 1803,) recommended by the present Bishop of London.

undiminished, and, indeed, with growing conviction, be communicated from one to another. The subject does not, indeed, admit of strict demonstration; but of the truth of his religion the Christian has a *moral certainty*, *i. e.* such kind, and such a degree, of evidence, as suits past matters of fact, and is sufficient to make a candid and rational inquirer easy in his assent. In many cases, such kind of evidence gives the mind as ample, and as rational a satisfaction, as it may find even in some supposed mathematical demonstrations. The evidences of Christianity have been divided into *external* and *internal*, and are briefly comprised under—historical testimony,—the miracles recorded in the New Testament,—the exact accomplishment of the prophecies,—the rapid spread of the gospel, notwithstanding the most violent opposition,—the consistency of the several parts of the inspired pages with each other,—the purity and perfection of its doctrines and precepts,—their agreement with the moral attributes and perfections of the Deity,—their suitableness with the present state of man, and their benevolent tendency to promote the good of society, and advance the present, as well as future, happiness of mankind.

These evidences have been ably stated and illustrated by various champions of Christianity, both at home and abroad, partly for the more full confirmation of the Christian faith, and partly with a view to refute the cavils and objections of unbelievers.

Christianity may, indeed, thank its opponents for much new light, from time to time, thrown on the sublime excellence of its nature, and the manifestation of its truth; opponents are, in one sense, more welcome than its friends, as they do it signal service, without running it in debt, and have no demand on the Christian's gratitude for the favours which they confer. The stronger its adversaries, the greater its triumph; the more it is disputed, the more indisputably will it shine; in every debate it comes, like fine gold out of the furnace, which the more it is tried, the more it is approved. Or, in the beautiful language of Bishop Horne, all objections, when considered and answered, turn out "to the advantage of the gospel, which resembles a fine country in the spring season, where the very *hedges* are in bloom, and every *thorn* produces a flower."[1] So that we may safely conclude, with the learned Dr Clarke, that the evidence which God has afforded for the truth of our religion, is abundantly sufficient; and that the cause of men's infidelity, is not the want of better evidence, but the dominion of their passions, which prevents them from hearkening to any reasonable conviction.

If the Celsi and Porphyrii have been numerous, Christianity has never wanted its Justins and its Origens. Besides the ancient apologists and defenders, to whom the reader is referred, as also

[1] Sermons, vol. iii. p. 99.

to Fabricius,[1] Huetius,[2] and Walchius,[3] there are many and excellent works on the evidences and truth of the Christian religion, to which all have access; and, among these, he may have recourse to one or more of the well-known treatises of *Grotius*, *Addison*, *Bryant*, *Leslie*, *Lardner*, *Beattie*, and *Paley*. As a "kind of elementary introduction" to those masterly writings on that subject, the present Bishop of London has published *A Summary of the Principal Evidences for the Truth and Divine Origin of the Christian Religion*; than which none has ever yet been presented to the public in a more methodical and familiar form, or better calculated for the instruction of youth, for whose use it was chiefly designed.

Doctrines and Precepts.—After being satisfied that the Christian religion comes from God, the next step is, to inquire carefully what that religion is,—what the doctrines are which it requires us to believe,—and what the duties which it commands us to perform.

Almost all Christians, of all denominations, appeal to the scriptures of the Old and New Testament as the ultimate standard, the only infallible rule of faith and manners; and they agree in re-

[1] Fabricii (Alberti) *Delectus Argumentorum et Syllabus Scriptorum qui veritatem Religionis Christianæ, adversus Atheos, Epicuros, Deistas, &c. &c. asseruerunt.* Hamb. 4to, 1725.

[2] P. Dan. Huetii, *Demonstratio Evangelica*; fol. Paris, 1679, or edit. 1690.

[3] Walchii *Introductio ad Theol. Polemicam*; 8vo, 1752.

jecting, as an *article* of *faith*, whatever is not actually expressed in, or deduced by fair and necessary consequence from, these writings, which they believe to have been given by immediate inspiration from God. And, though the authority of *one* inspired writer, where it is clear and unequivocal, is sufficient for the establishment of any article of faith, yet the principles of the Christian religion are to be collected, neither from a single Gospel, nor from all the four Gospels, nor from the four Gospels with the Acts and Epistles, but from the *whole code* of revelation, consisting of the canonical books of the Old and New Testament.

Christianity may be divided into *credenda*, or doctrines, and *agenda*, or precepts: a summary of the former is contained in what is commonly called the Apostles' Creed; and the latter may be collected from the discourses of our Saviour, and the writings of his apostles.

The being and the attributes of God are truths which lie at the root of all religion. The eternal existence and the attributes of the Deity; his omnipresence; his infinite power, wisdom, and goodness; his holiness; his justice; and his other unbounded perfections,—were inculcated on the Jews by express revelation; and the same fundamental truths form the ground-work of Christianity. In this indivisible essence most Christians recognize three distinct subsistences, yet distinguished in such a manner as not to be incompatible with essential unity, or simplicity of being.

Nor is their essential union incompatible with their personal distinction. Each of them possesses the same nature and properties, and to the same extent. As, therefore, they are constituent of one God, if the expression may be used, there is none of them subordinate, none supreme. They are severally termed—the Father, the Son, and the Holy Ghost; and the only way by which we can discriminate them, is, by their various relations, properties, and offices. Thus the Father is said eternally to beget the Son, the Son to be eternally begotten of the Father, and the Holy Ghost eternally to proceed from both. The *mode* of union existing between these three persons in the Godhead, is to us unknown and incomprehensible; it is therefore in vain to attempt to explain it, because God hath not unfolded it to man; but we acknowledge the Trinity of persons, and the union between them, because these he hath been pleased to reveal to us in the Scriptures.

The other leading doctrines of the New Testament, which either are peculiar to the Christian religion, or have received from this religion such additional illustration as to require to be separately noticed, may be ranked under four heads; the *first*, relating to the corruption of human nature; the *second*, to the remedy for this corruption, or to the nature and offices of Jesus Christ; the *third*, to the application of the remedy, or to the nature and offices of the Holy Ghost; and the *fourth*, to the resurrection, and the future judgment.

1. Besides the other evils and misfortunes which our first parents brought upon themselves, by listening to the suggestions of Satan, so as to break that single commandment, the observance of which God had enjoined as the test of their obedience; they lost their original holiness and righteousness, the image and likeness of Jehovah in which they were created, and their nature became depraved and corrupted; so that all mankind have ever since been, by nature, inclined to that which is evil, and backward to that which is good. The influence of this original depravation of nature, affects every individual, and at every period of life. It is an internal enemy always at work; but operating in the most dangerous manner, when the concurrence of favourable circumstances arms it with additional force. It perverts the inclinations of men; darkens the understanding; adds strength to passion, efficacy to temptation; disposes the heart to evil, and indisposes it to good.

To this corruption of our nature, the Christian scriptures, in recording the wonders of that plan of redemption, by which its fatal consequences were to be removed, refer, directly or indirectly, on many occasions, and in the clearest manner; and it is indeed on that corruption, that the whole plan of Christianity is established. Nor do we believe it merely as a truth clearly revealed in scripture; the universal corruption of our nature is also a fact demonstrated by experience.

The history of the Jews, the chosen people of God, notwithstanding the many and eminent advantages that they enjoyed, and the powerful motives which should have influenced them to religious obedience; still the history of this people, from their origin to their dispersion by the Romans, is little other than a practical and unbroken exemplification of the native corruption of the human heart. The blindness and wickedness of the ancient Gentile world, which, enjoying much fainter gleams of religious light, became proportionally immersed in blacker depths of ignorance and profligacy; the continuance of the same state of darkness and guilt in regions not yet irradiated by revelation; the lamentable prevalence of wickedness among those who enjoy the full light of the gospel;—all these facts unite in attesting and exemplifying the same corruption.[1]

2. The scriptures are no less explicit with regard to another doctrine; I mean, that there is a remedy for this corruption provided by the Almighty, and that not as a debt owing to man, but as the free bounty of divine grace; that to repair this and all the other evils brought upon the human race by our first parents, and to bruise the head of the serpent, the devil, who, by corrupting them, had entailed sin and misery on a ruin-

[1] For some idea of the prevailing opinions on this subject, see Mr Inchbald's Sermon, entitled *A brief and impartial View of the two most generally received Theories of the Fall of Man, and its consequences.*—Doncaster, 1805.

ed world, God was graciously pleased to send his own Son into the world.

Man had sinned, and death, the penalty of sin, must be suffered in the same nature wherein it was incurred; but man could not undergo this penalty, and suffer all the consequences of sin, without being for ever excluded from happiness and heaven. In compassion therefore to our ruined and hopeless state, Jesus Christ, the Son of God, left the bosom of his Father in heaven, took our nature upon him, and by his meritorious death and passion, by what he did and suffered in our stead, redeemed us from the fatal consequences of the fall, restored us to the favour of God, and "opened the kingdom of heaven to all believers."

This doctrine of the atonement for sin, made in our nature by Jesus Christ, the Son of God himself, and both God and man in one person, together with the principles on which it is founded, and the consequences naturally flowing from it, distinguishes the Christian religion from all other religions whatever. It contains the great charter of the Christian church, and is the title by which we claim all the benefits and promises of the gospel: the hopes peculiar to believers are built upon this great article, and whatever advantages and favours we pretend to under the gospel, more than can be claimed upon the terms of justice, and what is called *natural* religion, are to be ascribed to this only, that "Christ Jesus came into the world to save sinners;" that he suffered

"death upon the cross for our redemption," and there made, ("by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."[1]

3. But to redeem men from the displeasure of God, and leave them in an unavoidable condition to draw it upon themselves afresh every day, would have been an useless undertaking, and highly unworthy of him who was employed in it. To secure therefore to mankind the benefits of the redemption, which he had purchased with his blood, it was necessary to enable them to become the sons of God, and to walk worthy of the high and holy vocation wherewith they were called. This also he did, by the powerful aids and assistance of the Holy Spirit. He promised to his disciples, that after his own departure, he would send to them from the Father, the Holy Ghost, the Comforter, to teach them all things—to shew them things to come—to bring to their remembrance whatsoever he himself had said to them—to guide them into all truth—to endue them with power from on high—and to enable them to make good their cause against all worldly opposition.

These promises, made partly before, and partly after, his resurrection from the dead, were faith-

[1] See two small but excellent tracts, the one entitled, *A short Defence of the Doctrine of the Divinity of Christ*, and the other, *A short Defence of the Doctrine of Atonement for Sin by the Death of Christ*, by the deservedly much respected Dr Hey of Leeds.

fully accomplished; for on the day of Pentecost, ten days after his ascension into heaven, the Holy Spirit descended on the apostles, and abode with them, enabling them to speak various languages previously unknown to them, and to work various miracles in proof of their mission, and for the establishment of Christianity in the world.

When it no longer needed for its support and progress, such visible and wonderful interpositions of divine power, they were gradually withdrawn; but the influence of the Holy Ghost has since continued to be exercised principally in another most important and necessary office, an office in which it was also employed no less actively in the days of the apostles, that of enlightening the understanding, and converting and sanctifying the heart of each particular Christian: for which purposes, and in the exercise of all his ordinary and saving gifts and graces, it will be essentially necessary for all Christians, without exception; and will thus continue with them to the end of the world. The necessity of this divine influence on the heart, to reform our nature, and renew us into holiness, and thereby make us "meet to be partakers of the inheritance of the saints in light," is as universal as the corruption of our nature, and can be superseded by no amiableness of disposition, or sweetness of temper—by no supposed innocence of conduct—by no extent of knowledge—by no attainments—and, by no favourableness of circumstances or situation whatsoever.

Many are the proofs which the scriptures furnish of the divinity and the distinct personality both of the Son, and of the Holy Ghost, whose benign influences are thus necessary to qualify us for the enjoyment of the blessings purchased by Christ; and though in regard to the *mode* of their union with the Father, and their partaking of the Godhead with him, many things remain unexplained, and are probably inexplicable to man; yet, if this is plainly revealed in scripture, its mysteriousness can afford no argument for hesitating to receive it, as God, we may rest assured, will not deceive us on any point, and the authority of the revealer furnishes a sufficient ground of belief.

4. With regard to our Lord's having brought "life and immortality to light by the gospel," it may be observed, that in all ages, and in every nation of the world, almost all mankind have acted, or have professed to act, under the persuasion of a state of rewards and punishments in another life: but before the revelation of the gospel, the prospect beyond the grave lay much in the dark: and though men in general believed in a future state, they had but confused notions of its nature and duration, or by what duties and observances in this life the favour of heaven might be secured to them in that which is to come. All the natural and moral arguments for the immortality of the soul, were only presumptions, or highly probable conjectures. They were too abstruse to make a general or a durable impression on the

vulgar, and to philosophers themselves they carried no permanent conviction.[1] But in a matter of such extreme importance, the mind could not repose itself with satisfactory assurance on mere speculations. How therefore were they to be set at rest, but by a free communication of the truth, in terms which could not be misunderstood, and from authority which could not be questioned? Christianity has made this communication; it has lifted up the veil which hung over eternity. It has revealed to man, that in the unknown and unbounded realms of Omnipotence, an habitation is reserved for him; an habitation of bliss, or of misery, according to his conduct upon earth. It has revealed to him, that all his thoughts, and words, and actions, shall be examined in the presence of assembled men and angels, on the great day appointed for judgment, before the throne of Jesus Christ, who is ordained by the Father to be judge both of quick and dead. It has revealed to man, that his mortal body shall be raised from the grave; shall be re-united to his soul; shall be rendered, like his soul, immortal; and, shall be partaker with it of reward, or of punishment. The state of happiness, and the state of misery, severally prepared for the righteous, and for the ungodly and the wicked, are not

[1] Cicero, speaking of this subject, describes himself as "dubitans, circumspectans, hæsitans, tanquam ratis in mari immenso vehitur."---*Tuscul. Quæst.* lib. i. c. 30. See also c. 11. and Tacitus *De Vita Agric.*

described to us in detail; no doubt, for wise and good reasons. To the glories of heaven we may well apply the words of the apostle: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them that love him."[1] The same description, it is probable, might be applied to the punishments which await the wicked. With respect, however, to that happiness and that misery, two things seem, in the opinion of most Christians, to be clear; that each is great in the extreme; and that each is unchangeable and eternal. The rest is conveyed in general terms, adapted to impress on the heart those great and momentous truths.

Various subordinate doctrines might be mentioned here, did our limits permit. From those now stated, it must appear, that Christianity is not, as some pretend, "only a republication of the religion of nature," nor merely "a refined system of ethics," according to others; but the power of God unto our salvation, or the revelation of the wisdom and goodness of God, in the restoration of fallen man to the favour of his Maker, through the atonement made by Christ in their behalf. The present Lord Bishop of London, speaking of this atonement, observes, that it is "without dispute, the great distinguishing character of the Christian dispensation, the wall of partition between natural and revealed religion,

[1] 1 Corinth. chap. ii. v. 9.

the main foundation of all our hopes of pardon, and acceptance hereafter."[1]

This, however, and almost every other peculiar doctrine of Christianity, has been disputed and rejected, not only by unbelievers, but by some professing Christians or other, as will appear in the sequel of this work; but whether received or denied, the fundamental principles and grand doctrines of our religion, will remain, like their divine Author, "the same yesterday, to-day, and for ever:" whilst their influence has been progressive, their nature and character have been invariably the same; and though in the progress of theological researches, and of natural science, they may be further illustrated, they have not been, and cannot be, thereby improved. I shall only observe farther on this head, that as the articles of our holy faith may be founded on *reasons*, which we do not know, so the belief or rejection of them may have *consequences* which we cannot foresee.

But Christianity is not merely a rule of *faith*, but at the same time a rule of *life* and *manners*; it is a practical thing, and it is heard, it is believed, it is professed, and even defended in vain, if it be not obeyed.

Its precepts are unquestionably holy and excellent; and though neither theology nor morality is taught in the gospel in a regular, systematic manner; yet the purest morality is there

[1] Discourse on *the due observation of Good Friday*.

taught in all its just and noble extent, as taking in the whole of our duty towards God, our neighbour, and ourselves. The idea which it gives of piety towards God is venerable, amiable, and engaging; the external worship of God which it prescribes, is pure and spiritual, and hath a noble simplicity in it; and its public ordinances, as instituted in the gospel, are few in number, easy of observation, and excellent in their use and significancy.

And not only does Christianity give the most excellent directions, as to the duties which we more immediately owe to God, but it also lays great stress on all social duties, and social virtues, which it hath a manifest tendency to promote and improve. The two grand principles of action, according to this religion, are the love of God, which is the sovereign passion in every pious mind; and the love of man, which regulates our actions according to the various relations in which we stand, whether to communities or individuals. Nor can this last, the love which Christianity inspires and inculcates, ever be wholly extinguished by any temporary injuries, but is extended in some degree even to enemies. It requires, that we should pardon the offences of others, as we expect pardon for our own more heinous offences against God; and that we should no farther resist evil than is necessary for the preservation of personal rights and social happiness. It dictates every relative and reciprocal duty between parents and children, masters and

servants, governors and subjects, husbands and wives, friends and friends, men and men; nor does it merely enjoin the observation of equity, but likewise inspires the most sublime and extensive charity; a boundless and disinterested effusion of tenderness for the whole species, which feels their distress, and operates for their relief and improvement.

As to the exercise of self-government, Christianity is manifestly designed to correct, to reform, and to improve human nature. It teaches us not only to regulate the outward actions, but the inward affections and dispositions of the soul; to labour after real purity of heart, simplicity, and godly sincerity, as that, without which no outward appearances can be pleasing in the sight of God, whom it describes as of purer eyes than to behold iniquity. It strikes at the root of all our corruptions and disorders, by obliging us to correct that inordinate self-love, which causes us to centre all our views in our own pleasure, or glory, or interest, and by instructing and enabling us to mortify and subdue our sensual appetites and passions. It is designed to assert the dominion of the rational and moral powers, over the inferior part of our nature, or of the spirit over the flesh, which alone can lay a just foundation for that moral liberty, and that tranquillity of mind, which it is the design of all true philosophy, and all true religion, to procure and establish.

In short, it inculcates a morality, not only superior to the deductions of human reason, but

enforced on new principles and motives, and strengthened by fresh considerations, derived from the highest source, and directed to the noblest end.

Hence we may conclude that, whatever differences of opinion may arise on the subject of some of the doctrines of Christianity, every attempt that can be made to depreciate the *morals* which it inculcates, must recoil in an instant, and fall directly either upon the understanding, or the integrity of him that undertakes it.[1] How wonderful is it, that they "should be so framed as continually to give a sanction to virtue of every *kind*, and in every stage of its progression, whether its improvements happen to be quicker or slower! How astonishing, that moral precepts, published as they were, should be thought more and more excellent, according to the advancement men make in virtue, taste, and wisdom! I verily believe this to be the fact; and, if it is, how absurd does it make the supposition appear, that such morals could *be invented* by a set of *fishermen* and *mechanics!*"[2] Were Cicero now living, and were he to draw up (as he would be very likely to do) a scheme of human duty out of the New Testament; putting it in his own method, and dressing it in his own way; how would such a work appear, in comparison with

[1] Yet we are told in *The Fable of the Bees*, "that the Morality of the Gospel is contrary to reason!"

[2] Dr Hey's *Norris. Lect.* Vol. II. p. 467.

his *Offices*, i. e. with the best system of heathen morals? As much superior, I doubt not, in the opinion of every unprejudiced person, as his *Offices* are to school-boys' themes, or to the prattle of children.

But the disciple of Christ not only contends, that no system of religion has ever yet been exhibited so worthy of God,—so consistent with itself,—so suitable to the frame and circumstances of our fallen nature,—and so consonant to all the dictates of reason and sound philosophy, as Christianity: he likewise avers, that it is beyond comparison more pregnant with real consolation, —with genuine comfort and delight,—and infinitely more productive of the present welfare, and temporal happiness of mankind, than any other religious scheme, or philosophical tenets, that have ever yet been proposed to their belief and acceptance in any age or country of the world. It is more pregnant with *genuine comfort, and real consolation;* for, without entering into particulars, it may be said, in brief, that as this earth is but a speck in the creation, as time is not an instant in proportion to eternity, such are all the trials, and losses, and misfortunes, and difficulties, to which the Christian can be exposed here, in comparison of the present comforts which his religion affords, and the hopes and prospects which it holds out to him hereafter. And as to its most salutary and beneficial influence on our most important *tempo-*

*ral interests*, of this a thousand proofs might be produced from facts and long experience; and, though its influence has by no means been so great, in any age or country, as could have been wished, yet, wherever it has at all prevailed, it has raised the general standard of morals to a height before unknown.

Its principles have diffused themselves over the regions of the intellect; and even speculative philosophers, who have resisted its evidences, have been subdued by its amiable spirit.

"It has mitigated the conduct of war, and the treatment of captives; it has softened the administration of despotic, or of nominally despotic governments. It has abolished polygamy; it has restrained the licentiousness of divorces; it has put an end to the exposure of children; and the immolation of slaves;[1] it has suppressed the combats of gladiators,[2] and the impurities of religious rites; it has banished, if not unnatural vices, at least the toleration of them; it has greatly meliorated the condition of the laborious part, that is to say, of the mass of every community, by procuring for them a day of weekly rest. In all countries in which it is professed, it has produced numerous establishments for the relief of sickness and po-

[1] Human sacrifices were by no means confined to slaves only, but prevailed, to a degree almost incredible, throughout almost every region of the heathen world. See above p. 101—103.

[2] These, we are told, sometimes cost Europe 20,000 or 30,000 lives in a month.

verty; and, in some, a regular and general provision by law. It has triumphed over the slavery established in the Roman empire:[1] it is contending, and, I trust, will one day prevail, against the worse slavery of the West Indies."[2] To all this it may be added, that Christianity has not only purified, or "softened, the *administration*" of justice, but it has insensibly worked itself into the inmost frame and *constitution* of civil societies. It has given a tinge to the *complexion* of their governments, and to the *temper* of their laws. It does not enjoin, or prescribe, any peculiar form of government; for with the kingdoms of this world, and the various modes of civil institutions, it disclaims all concern; but it inculcates a peaceful and dutiful submission to all lawful superiors,—to "*every* ordinance of man, for the Lord's sake;"[3] and it regulates the respective duties of those that govern, as well as of those who are governed.

"But the benefit of religion," as Dr Paley further observes, "being felt chiefly in the obscurity of private stations, necessarily escapes the observation of history. From the first general notification of Christianity to the present day, there have been, in every age, many millions, whose names were never heard of, made better

[1] This triumph was not fully obtained till the 18th century.
[2] Dr Paley's *Evidences of Christianity*, vol. ii. p. 380.
[3] 1 Peter ii. 13.

by it, not only in their conduct, but in their disposition; and happier, not so much in their external circumstances, as in that which is *inter præcordia*, in that which alone deserves the name of happiness, the tranquillity and consolation of their thoughts. It has been, since its commencement, the author of happiness and virtue to millions and millions of the human race."

It has descended into families, has diminished the pressure of private tyranny, improved every domestic endearment, given tenderness to the parent, humanity to the master, respect to superiors, to inferiors security and ease; and left, in short, the most evident traces of its most benevolent spirit in all the various subordinations, dependencies, and connections of social life. "I should *love* the religion of Christ," says Dr. Knox, "even as a heathen philosopher and philanthropist, for its beneficent effects on the human race. It is the guide of youth, the support of age, the repose of the weary, and the refuge of the miserable. It arrests the hand of the oppressor, by appalling his conscience; or, if haply the oppressor should prevail, it teaches the oppressed to look with confidence to a Deliverer, *mighty to save.*[1]"

[1] On *The Nature of the Sacrament of the Lord's Supper*, p. 259.; see also Bishop Porteus's late valuable tract on *The Beneficial Effects of Christianity on the Temporal Concerns of Mankind, proved from History and from Facts*; where the reader, who wishes further satisfaction on this subject, will fi-

The earlier fathers, if carefully examined, will be the best witnesses of the doctrines, which obtained, in the first and purest ages of the church, as well as of the ecclesiastical orders and rules, which have the authority of apostolic institution; and from these, together with the Scriptures, to which they may serve as occasional interpreters, will be best deduced the merits and demerits of the general systems of Christian theology which now prevail in the world.

For a more full account of the doctrines and duties of Christianity, the following books may likewise be consulted with advantage:—Dr. Hammond on *The Fundamentals*, in the first volume of his works; Bishop Pearson *On the Creed;* Bishop Bull's works; Bishop Gastrell's *Christian Institutes;* and Mr Gisborne's *Survey of the Christian Religion.*

Worship, Rites, and Ceremonies.—The worship of God is a *natural* duty, resulting from the contemplation of his attributes, and a sense of our dependence upon him; the obligation of *public* worship, though very generally practised in every age and nation, is less evident, and seems to be derived from revelation. It is expressly enjoined by Christianity; yet the Quietists, and some other mystic divines, set aside, not only the use of *public*, but even of all *external*, worship.

it very ably treated, and set in the clearest and most convincing light.

The true Christian worship is the worship of the "one only God," through "the only one Mediator between God and men, the man Christ Jesus." It consists of prayers and praises; and it has become a matter of no small debate since the Reformation, whether it is most properly and acceptably performed by preconcerted forms or liturgies, or by extemporaneous addresses to the Almighty. A considerable difference of opinion also subsists among Christians in regard to the *object* of worship. Trinitarians pray to one God in three persons. Unitarians address God in the person of the Father only. Moravians pray only to Christ; but they tell us, that, as they consider him a divine person, and the agent between God and man, their devotions are directed to one God. The Swedenborgians likewise address all their prayers to Jesus Christ, because they believe he is the supreme and only God of heaven and earth; being "the invisible and unapproachable Deity, made visible and approachable in a divine human form; and therefore alone to be worshipped." Roman Catholics pray to the Virgin Mary, and other saints, but they profess to address them only as intercessors and mediators, and that one God is the ultimate object of their religious worship.

Christianity has, indeed, been much obscured and polluted by a base mixture of idolatry and superstition; but, when viewed in its native purity and simplicity, and as delivered by its Author, it contains less of ritual, and that

simple and spiritual, than is to be found in any religion, which ever prevailed among mankind. The numerous rites and ceremonies of the Mosaic dispensation, though wisely suited to that time and state, were marks of the imperfection of that economy, and are now abolished. Christianity sets apart one day in seven for public worship, and the more immediate observance of religious duties; it prescribes a very short but excellent prayer for general use, and as a model, but not as an exclusive form; and its ordinances, as instituted in the gospel, are few in number, easy of observation, and of valuable tendency. By the rite of baptism, we are initiated or introduced into the Christian church; and in the other sacrament of the Lord's Supper, we profess our continuance in the same, and lay in our claim for all the blessings of the Christian covenant; and the only sacrifices required of us, are those of our irregular appetites and passions; of the renunciation of our spiritual enemies, the devil, the world, and the flesh.

See Archbishop King on *The Inventions of Men in the Worship of God.*

CHURCH GOVERNMENT, and OFFICERS.—The Christian church is represented in scripture, not merely as a *sect*, i. e. a number of men professing some particular opinions or doctrines, but not united together under any particular form of government; but a *society*, by which is meant a number of men, united or joined together by certain particular laws, under the government of

proper officers, who have power to execute these laws, and to punish the transgressors of them, in the way and manner prescribed by the Law-giver or Founder of the society.

On the subjects of this head there was almost no difference of opinion among Christians in the first and purest ages of the church; Christianity does not set apart any certain tribe or set of men, who are exclusively eligible to sacred offices, as was the case among the Jews; but a solemn separation to the due performance of them by episcopal ordination, as well as a subordination of church ministers, was almost universally acknowledged till the æra of the Reformation.

In every society, civil or ecclesiastical, some species of government is requisite for the good of the whole, otherwise all is irregularity and confusion; and till the period now mentioned, the Christian church was indisputably episcopal; but since then, it has been much questioned by some, whether Christ, or his apostles, enjoined the uniform adoption of episcopacy, and left any command, which rendered it universally indispensible in future times, and in every country. Till then this question be fully decided, how is the Christian church, in any particular country, to be governed? "Every separate congregation," answers the *Independent*, "is a sovereign church; amenable to no extrinsic jurisdiction, and entitled to no jurisdiction over other churches."

"That mode of government," replies the *Presbyterian*, "is calculated to destroy unity, co-op-

tion, and concord among Christians. All congregations within the same state, which agree in doctrine, ought to be under the general superintendence of a representative assembly, composed of their ministers and delegates." "Such a representative assembly," returns the *Episcopalian*, "wants vigour and dispatch; and is perpetually open to tumult, partiality, and faction. Divide the country into dioceses; and station a bishop in each, armed with sufficient authority, and restrained by adequate laws from abusing it. Such was the apostolical government of the church—such," perhaps he adds, "was the government enjoined on succeeding ages." "Away!" cries the *Papist*, "with these treasonable discussions. The Pope, the successor of St. Peter, is, by divine right, the only source of ecclesiastical power; the universal Monarch of the universal Church."[1]

Such are the different opinions of the moderns on the subject of church government; but most denominations agree in this, that though the church may be connected with the state, and though this latter may nominate to church benefices, yet it has no power whatsoever to confer authority for ministering in holy things, or even to annul that authority when regularly conferred;

[1] Mr Gisborne's *Survey of the Christian Religion*, p. 496. 3d edit. To this work, which has been well received by the public, I am happy to acknowledge my obligations for much of what the reader will find on several heads of this article; and it, in a manner, forms the ground-work of what is here said on the head of *Doctrines* in particular.

and that in these respects, and in regard to every essential of Christianity, the church always was, and will ever continue distinct from, and independent of, the state.

See Lord King's *Enquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church*, and the able answer to it by (Mr Sclater) a Presbyter of the church of England, entitled, *An Original Draught of the Primitive Church;* together with the books referred to below, under the articles *Episcopacy, Presbyterianism*, and *Independency*.

AUTHORS FOR AND AGAINST CHRISTIANITY. —The principles on which the Christian religion is founded, and the consequences naturally arising from it, if true, are so important to mankind, that, as may be supposed, its truth has been the subject of much and minute enquiry: its evidences have been set in various points of view; and its doctrines and duties have been ably and repeatedly stated, illustrated, and enforced. So many have written in its defence, that the works of some one or other of its defenders must be in almost every one's hands, and so many deserve to be noticed here, and seem to have equal claims on our regard, that it is difficult to make a selection. In addition therefore to those already referred to, I shall now particularize only these few. The apologies of Justin Martyr, Minucius Felix, and Tertullian, among the ancients; together with Jenkin's *Reasonableness and Evidence*

*of the Christian Religion*, Bishop Stillingfleet's *Origines Sacræ*, and Sermons preached at *Boyle's Lectures*, collected in 3 vols. fol. 1739.

On particular subjects;—Bishop Newton on *The Prophecies* may be consulted with advantage, and Mr Hume's abstruse and sophistical Argument against *Miracles*, will be found completely refuted by Drs. Adams, Campbell, and Paley.

Of the *institutions* for illustrating the truths of Christianity, and defending them against modern opposers, the first that deserves to be noticed is Mr Boyle's *Lecture*, which was founded at the latter end of the seventeenth century, when that worthy man appropriated an annual sum of fifty pounds, as a salary to some clergyman of the church, resident within the bills of mortality, for preaching eight sermons every year against notorious infidels, &c. It was not expressly required, that they should be published,[1] but a collection of very valuable sermons preached in consequence of this institution, was made and published as above.

The Lecture founded at Oxford, about twenty years ago, by the Rev. John Bampton, Canon of Salisbury, and hence known by the name of the *Bampton Lecture*, has likewise produced some very able and excellent discourses; and next to these two may be mentioned the *Tyrlean* Society erected at the Hague in 1786.

[1] Hence they have not been generally published, but the Lecture is still continued; and 2 vols. of excellent Sermons, lately preached at it, have just been published by Mr Van Mildert.

In regard to the *opposers* of Christianity, Celsus, Porphyry, and Julian the apostate, are perhaps the most distinguished of the Ancients; and in later times, Lords Herbert and Bolingbroke, Hobbes, Hume, Gibbon, Voltaire, and Thomas Paine, have stood foremost in the ranks of infidelity. In our days, schemes have been formed, and plans have been artfully and deeply laid, for the utter extirpation of Christianity. A conspiracy was set on foot, and warmly supported, by not a few of the most distinguished literati and others on the continent of Europe, for the express purpose of banishing the very name of Christianity from the world; but they had scarcely reaped the first fruits of their exertions, when their object was happily discovered by the friends of religion; and notwithstanding all the art, the zeal, the wisdom, and the exertions that were employed for effecting it, it has hitherto in a great measure failed; and I doubt not will finally prove abortive; for Christians know who has said, that "the gates of hell shall not prevail" against their religion.[1]

The writings on both sides are thus characterized by Dr. Doddridge:—"I own," says he, "the defenders of the gospel have appeared with very different degrees of ability for the work; nor could it be otherwise among such numbers of them: but on the whole, though the patrons of

[1] See the late Professor Robison's *Proofs of a Conspiracy*, or the Abbe Barruel's work *On Jacobinism*.

infidelity have been masters of some wit, humour, and address, as well as of a moderate share of learning, and generally much more than a moderate share of assurance; yet so great is the force of truth, that (unless we may except those writers, who have unhappily called for the aid of the civil magistrate in the controversy,) I cannot recollect, that I have seen any defence of the gospel, which has not, on the whole, been sufficient to establish it, notwithstanding all the sophistical arguments of its most subtile antagonists. This is an observation, which is continually gaining new strength, as new assaults are made upon the gospel. And I cannot forbear saying, that as if it were by a kind of judicial infatuation, some who have distinguished themselves in the wretched cause of infidelity, have been permitted to fall into such gross misrepresentations, such senseless inconsistencies, and such palpable falsehoods; and, in a word, into such a various and malignant superfluity of naughtiness, that to a wise and pious mind they must appear like those venomous creatures, which are said to carry an antidote in their bowels against their own poison. A virtuous and well-bred Deist must turn away from some modern pieces of this kind with scorn and abhorrence; and a Christian might almost be tempted to wish, that the books, with all their scandals about them, might be transmitted to posterity, lest when they come to live, like the writings of some of the ancient heathens, only in those of their learned and pious

answerers, it should hardly be credited, that ever the enemies of the gospel, in such an enlightened age, should be capable of so much impiety and folly."[1]

COUNTRIES WHERE FOUND, NUMBERS, &c.—The grand subdivisions of the Christian religion are,—the *Greek* and *Eastern* churches, of which the former is subject to the Patriarch of Constantinople;—the *Church of Rome*, or the *Roman Catholics*, who acknowledge the authority of the Pope;—and, the *Protestant* or *Reformed* Churches, whose members reject it. The Greek and Eastern Churches, including the Armenians, Nestorians, Coptes or Cophts, &c. comprehend all Christians in European and Asiatic Turkey, viz. in Greece, the Grecian Islands, Syria, Armenia, Mesopotamia, Palestine, and Arabia; in Astracan, Casan, Georgia, and Mingrelia; and likewise the Christians in Egypt, Nubia, and Abyssinia; together with almost all those in the Russian empire, both in Europe and Asia. The church of Rome is established in Italy, Sardinia, France, Spain, and Portugal, and their dependencies; in many of the states of Germany, and in seven of the Swiss Cantons; and comprehends, besides, many Chris-

[1] Three Sermons *On the Evidences of Christianity*, pp. 106-7. These remarks hold equally true in regard to the writings of those who have opposed the gospel since those sermons were written. Had the Doctor lived to see Paine's *Age of Reason*, what, may we suppose, would he have thought or said of that performance?

tians in Great Britain, Ireland, and other Protestant countries in Europe, as well as in Asia, America, the West Indies, &c.

The Protestant, or Reformed Churches, including the Lutherans, Calvinists, the united church of England and Ireland, &c. are established, one or other of them, in Great Britain and Ireland, Sweden, Denmark, Norway, many states of Germany, part of Switzerland, &c. Many Christians in Asia also, and by far the greater part of the Christians in North America, the West Indies, &c. are Protestants.

All the inhabitants of Europe profess the Christian religion, except those who are Jews; about one-third of the inhabitants of Turkey, who are *Mohammedans*; and some of the Laplanders, and others inhabiting the extreme northern parts, who are *Pagans*.

Although, by the Providence of God, Mohammedans and idolaters have been suffered to possess themselves of those places in Asia and Africa, as well as in Greece, where the Christian religion formerly most flourished; yet Christians are still to be found, more or less, in many parts of both those quarters of the world.

In Asia, most part of the empire of Russia, the countries of Circassia and Mingrelia, Georgia, and Mount Libanus, are inhabited only by Christians; who are also to be met with, in great numbers, in every other part of Asiatic Turkey, as well as in all the eastern dominions of Great Britain, France, Spain, Portugal, and Holland.

The St. Thomè Christians, established on the coast of Malabar at latest before the sixth century, are calculated to amount at present to 150,000 souls; the number of the Portuguese Christians on the same coast, is computed at 36,000. The native Protestant Christians in Ceylon, in 1801, exceeded 342,000; and the Christians professing the religion of the Church of Rome, were then supposed to be still more numerous.[1]

Roman Catholic Missionaries have long been employed in propagating their doctrines in the most distant regions of Asia, and Protestant Missionaries of various denominations of Christians, besides those sent out, and supported by the *Society for promoting Christian Knowledge, London*, are now engaged in publishing the important truths of Christianity in the different countries of the East.[2]

[1] Cordiner's *Description of Ceylon*, p. 52-3.

[2] "With regard to the question which has been agitated in England, on the expediency of sending Missionaries to India, (a question highly disgraceful to its opposers,) it may suffice to know, that the native Protestant converts are, when compared with a like number of other natives, the most orderly and respectable class in the country. Their number is very considerable, I should think about 3000. That they consist entirely of the lower class is a vulgar error," &c. Extract of a letter from a gentleman of respectability in India, to the Rev. Dr. Vincent, and published in the above venerable Scottish *Account of Protestant Missions* for the year 1799, p. 148.

With regard to another question which has more lately proposed for discussion in England, "on the expedien

In *Africa*, besides the Christians in Egypt called *Coptes* or *Cophts*, and in the kingdoms of Congo and Angola, the islands upon the western coasts are inhabited by Christians, as is also the vast kingdom of Abyssinia. Christians are also numerous in all the dependencies of European powers in Africa; as at Melinda, &c. in Zanguebar, at the Cape of Good Hope, Sierra Leone, &c. &c.

Christianity prevails also throughout all the dominions of Europeans on the large continent of America, as well as in the West Indies, and other American islands; and those Christians that extend farthest north and south, as in Canada and the Portuguese settlements, are Roman Catholics, whose religion is also established in all the American dominions subject to Spain.

After all, it is a painful truth that Christianity is of very small extent, compared with those many and vast countries overspread with *Paganism* or *Mohammedism;* for, by a calculation, ingeniously made by some, it is found that, were the inhabited known world divided into *thirty parts*,

Ecclesiastical Establishment for British India," (of whose opposers I wish to say nothing,) it may likewise suffice to know, that "six military, and twelve civil chaplains, completes the whole number for the British empire in India. Some single islands in the West Indies have a more regular church establishment, and more extensive Christian advantages, than the whole British empire in the East. Jamaica alone has eighteen churches; English India has *three;* one at *Calcutta*, one at *Madras*, and one at *Bombay*." *Crit. Rev.* for May 1806, p. 52.

*nineteen* of them are still possessed by Pagans, *six* by Jews and Mohammedans, *two* by Christians of the Greek and Eastern Churches, and *three* by those of the Church of Rome and Protestant Communion. If this calculation be accurate, Christianity, taken in its largest latitude, bears no greater proportion to the other religions than *five* to *twenty-five*, or *one* to *five*. Besides, it was made before New Holland, New Guinea, and various other islands in the Pacific Ocean were discovered; how much greater then must the numerical difference now be between the extent of ground possessed by those enjoying the light of the gospel, and that inhabited by those who are still groping in Pagan darkness!

If we regard the *number* of *inhabitants* on the face of the globe, the proportion of Christians to other religionists is not much greater; for, according to a calculation made in a pamphlet, published in 1792, entitled, *An Enquiry into the Obligations of Christians, to use means for the Conversion of the Heathen,*[1] the inhabitants of the world amount to about 732,000,000; of whom only about 174,000,000 are Christians, viz.—an

[1] By Mr William Carey, one of the Baptist Missionaries now in Bengal. This calculation, I humbly conceive, sets the proportion of Roman Catholics by far too high. The editors of the *Orthodox Churchman's Magazine*, or one of their correspondents, seems to me to err more widely on the other side, by stating those who acknowledge the Pope of Rome at only "*one seventh* part" of all those who call upon the name of Christ throughout the world.—*Supplement* to Vol. V. p. 416.

100,000,000 Roman Catholics, 44,000,000 Protestants, and 30,000,000 of the Greek and Eastern Churches; which together do not make a *fourth* part of the whole.

That the Christian religion should still be confined to so small a part of the globe, and yet have enlightened so small a proportion of its inhabitants, seems to be one of those "secret things" which belong unto God, and which exceed our comprehension.[1] It has doubtless all along had many and very serious obstacles to encounter in its progress; so that its prevalence is clearly a divine work; and though it may be removed from particular countries or places, it can never be wholly extinguished: nay, there is not only prophetic assurance, but some probable reasons, to suppose that it will go on encreasing, and, sooner or later, become universal. Meanwhile, it is painful to reflect, that, notwithstanding the proportion of professing Christians to other religionists throughout the world, is so small, yet much *smaller* is the number of those who are Christians *indeed*. "I should be thought to advance a paradox," says Mr Addison, "should I affirm, that there were more Christians in the world during those times of persecution," (the

[1] This, however, can be no serious objection to its truth. See a Sermon by Dr Gregory Sharpe, Master of the Temple, entitled, *Want of Universality, no objection to the Christian religion*, where the Doctor proves that our holy religion pervades all countries, though no other religions have any footing wherever ours is established.

first three centuries) " than there are at present in these which we call the flourishing times of Christianity. But this will be found an indisputable truth, if we form our calculation upon the opinions which prevailed in those days, that every one who lives in the habitual practice of any voluntary sin, actually cuts himself off from the benefit and profession of Christianity, and whatever he may call himself, is in reality *no Christian*, nor ought to be *esteemed* as such."[1]

[1] *Evidences of the Christian Religion*, sect. ix. chap. 1.

A general view of the progress of Christianity in different countries, from its first promulgation till about the year 1730, may be seen in Fabricius's *Salutaris Lux Evangelii toti Orbi per divinam Gratiam exoriens;* or as extracted from that accurate treatise, by Dr Apthorp, in the 2d vol. of his *Discourses on Prophecy*. See also a work just published in 4to. by Mr H. Pearson, of St John's Coll. Oxford, entitled, *A Dissertation on the Propagation of Christianity in Asia, in two parts; to which is prefixed, a brief historic View of the progress of the Gospel in different Nations, since its first promulgation, illustrated by a Chronological Chart.* And some account of the different countries, inhabited by Christians about the beginning of the seventeenth century, may be found in the 10th chap. of Brerewood's *Enquiries*.

OF

# MOHAMMEDISM

AND

# MOHAMMEDANS.

NAME, WITH THE LIFE AND CHARACTER OF ITS AUTHOR.—Mohammedism takes its name from *Mahomet* or *Mohammed*, its author and founder, who was born at Mecca, a city in Arabia Felix, in A. D. 571. The circumstances which attended his earlier years, were such as presented no flattering prospects of grandeur, and no probable views of ambition to his future life. Though descended from the tribe of *Koreish*, the most honourable of Arabia, and from the noblest family of that tribe, yet distress and poverty were the only portion which he inherited. Soon after he was born, his father, *Abdollah*, died, when five camels and an Æthiopian female slave comprised the whole of his property, which remained for the support of his widow *Amena*,

and her infant son. When we consider then the point from which he set out, and the height to which he rose; when we contemplate the greatness of that empire, and the extent of that religion, which he founded; our astonishment is excited as well by the splendid talents and the profound artifice of the impostor, as by the blind compliance and abject credulity of the multitudes whom he deceived. The education which he received, like that of the rest of his countrymen, was rough and hardy; neither tempered by the elegancies of literature, nor even enlightened by the first and most obvious rudiments of knowledge; but calculated rather to invigorate the powers of the body, than to polish and enlarge the mind. But, graceful in his person, easy and insinuating in his manners, and endowed with a greatness of mind, which could brave the storms of adversity, and rise superior to the disadvantages of an illiterate education; he was in possession of accomplishments more valuable in themselves, and capable of producing more illustrious effects, than all that the influence of wealth, or the authority of hereditary power could have bestowed.

But if Mohammed, deprived of the usual means of cultivation and improvement, was, during the earlier years of his life, left solely to the guidance of untutored nature; he, at a more advanced age, enjoyed the most favourable opportunities of acquiring a species of information far more conducive to the success of his subsequent designs,

than the maxims of science, or the refinements of philosophy; the knowledge, I mean, of men and manners. Surrounded by a rough and barren territory, which denied to its inhabitants even the necessaries of life, the people of Mecca, like the Ishmaelites their forefathers, depended principally on commerce for support. Thus urged by the call of unavoidable necessity, and favoured by a situation peculiarly advantageous to such pursuits, they carried on a constant and extensive intercourse with Persia, Syria, Palestine, and Egypt. In these employments the impostor was early initiated by his uncle *Abu-Taleb*, to whose care he had been left by his father; and during his travels into the neighbouring nations, besides the general improvement and cultivation of his mind, he collected those particular observations which afterwards induced him to form, and acquired that knowledge, which enabled him to execute, his daring and ambitious designs.

Whilst engaged in the occupations of commerce, and discharging with zeal and fidelity the humble duties of servitude, his strong and active genius already rose above the meanness and obscurity of his station; and, from a well-grounded confidence in its own powers, inspired him with an opinion, that he was born to move in a higher and more illustrious sphere. But when a sudden and unexpected change of fortune had raised him from poverty and dependence to opulence and ease, this opinion returned with augmented force; and he now began to meditate seriously

on the means of realizing those ideas, which had hitherto proceeded rather from the warmth of imagination, than from the deliberate dictates of reason, or even the impulses of serious and habitual hope. In the 25th year of his age, he was raised to an equality with the richest citizens of Mecca, by his alliance with *Khadijah*, or *Cadigha*, an opulent widow of that city, whose mercantile affairs he had conducted in Syria, for some years, so much to her satisfaction, that she advanced him from the rank of a servant, to be the partner of her bed. This event may justly be considered as the foundation of all the future fortune of Mohammed, who, sensible of the advantages he had derived from the favour of Khadijah, is said to have remained strictly faithful to her during the whole of her life: and, after her death, to have ever spoken of her in terms of the warmest and most grateful respect.

From this period to the time when he announced his mission as the prophet of the Most High, history has recorded nothing of consequence concerning his actions and pursuits. Fifteen years of his life are involved in the deepest and most impenetrable obscurity. One historian only informs us, that God had inspired his prophet with a love of solitude and retirement. But in this single information, we see a ray of light sufficient to clear up the darkness of this mysterious interval. In a lonely cave, in the recesses of Mount *Hara* or *Hira*, he shunned the society of men. Doubtless, it was in this

silence of retirement that the artful impostor laid the foundation of his future greatness: here he drew the general outlines, and here he adjusted the several particulars of that great and hazardous project, which was hereafter to raise him to glory and dominion.

At the time when Mohammed travelled into the neighbouring nations, there were some peculiar circumstances in their government and manners, which were calculated to strike the deepest impression on a vigorous and reflecting mind. The internal distractions of Persia on the one side, and the notorious weakness of the Roman provinces on the other, together with the universal corruption of manners that prevailed amongst the inhabitants of both, were indications, too strong to be overlooked, of the approaching ruin of these mighty and unwieldy empires. But the state of religion was probably the grand and principal object that attracted his attention, and employed his reflections. A little consideration, and especially an acquaintance with the Jewish and Christian doctrines, must have convinced him of the absurdity of that impious idolatry, in which he had been educated, and in all the madness of which his countrymen were still plunged almost universally.

In the mean time, he beheld the Jews, despised and detested by all men, still obstinately refusing to mix with the rest of mankind, and adhering with unshaken attachment to the law of Moses: whilst the Christians, divided in their faith, and

degenerate in their practice, had miserably perverted the spirit of their religion; and, forgetting the union and love which it prescribed, were denouncing anathemas on each other. Sensible of the advantages which he should derive from this confused state of affairs, and eagerly ambitious of power, the impostor determined to cover his deep and aspiring schemes under the specious veil of divine revelation. Hence, with a boldness of design which was exceeded only by the cunning that conducted it, he meditated a religion, which, by flattering the corrupt passions and prejudices of each, might embrace, in its ample and comprehensive law, the Christian, the Idolater, and the Jew. The plan was great, and the execution was arduous; but the wily impostor facilitated its success by laying the *foundation* of his whole system on one plain and obvious principle,—the belief of one *only supreme God*. A doctrine thus simple, which presented to reason no more than it could easily conceive, was apparently well calculated for the reception of all the nations upon earth. But, in order to stamp the highest possible sanction upon the doctrines which he taught, and (what was of still greater consequence) to lay the firmest foundation on which he might build his own greatness and power, the impostor superadded the obligation of believing in *him*, as the inspired prophet and messenger of the Almighty.

Having fixed this basis, he next proceeded to erect upon it a motley and misshapen superstruc-

ture, composed of the most incoherent and heterogeneous materials. In order the more effectually to accomplish the great object which he had in view, of aggrandizing himself by cementing in one system the most discordant opinions of those whom he laboured to seduce, he deemed it necessary to accommodate his plan, as far as possible, to the preconceived notions of all.

With this view, he artfully selected from the Jewish and Christian morality those parts which seemed best adapted to the sentiments and manners of the inhabitants of the warmer climates in particular; blending them at the same time with the popular traditions, and the ruling opinions of his idolatrous countrymen. To have laid claim to a revelation totally new, and independent of any which had preceded it, would have been too bold and hazardous a step: the profound policy of Mohammed, therefore, suggested to him a safer and more practicable plan. He alleged, with much plausibility, that God had originally given one grand and universal religion to all the sons of men; that when the cares and avocations of life had obliterated, or the frailty or perverseness of human nature had corrupted this faith, it had pleased the Almighty, in his mercy, to send forth successive prophets, to instruct and to reform mankind, ever prone to wander from the plain and simple paths of truth: such, among many others whom his own creative imagination raised up and dignified with the prophetic office, such was Moses; whose mission was, by the par-

ticular designation of Providence, confined within the narrow limits of one people: such, too, was Jesus; whose more liberal and comprehensive system proceeded from a fuller and more perfect exertion of divine goodness, and was destined to confer its benefits, without distinction, on all the widely extended race of mankind: since time, however, had unhappily corrupted the doctrines of Christianity itself, and left men once more to wander in darkness and in error, it had at length pleased the Almighty to elect *him* as the instrument of his gracious designs; to commission him to rescue religion from the corruptions which obscured its native splendour; and to place him above Jesus himself, by making him the last great restorer of truth and virtue to the world.

This scheme in itself appeared fair and plausible; and the circumstances of the times were such, as tended in a peculiar degree to countenance and support it. And, having thus far matured his great and ambitious project; having thus determined on the most probable means of executing it with success; he thought that he might now venture to announce his pretended revelation to the world.

The character of Mohammed, according to Eastern historians, had been hitherto preserved, in a great measure, unblemished. That he might not, however, by too rapid a transition, become a reformer of those very errors in which he himself had been involved; that he might not too

suddenly commence a preacher against that idolatry which he had practised in common with the rest of his countrymen;[1] and, that he might acquire a reputation for sanctity in some measure correspondent with the high and venerable office which he was about to assume, he affected to pass a great part of his time in religious retirement, and holy meditation; he became more grave in his deportment, more profuse in his charities, and more assiduous in his devotions.

When the time which he had chosen to announce his mission approached, being now in his fortieth year; when the night which was to cover him with glory, according to the expression of *Abu'lfeda*,[2] was at length arrived; he withdrew in silence to the solitary cave, which had been the usual place of his retirement. Here,

[1] For some account of the state of religion in Arabia at the time of Mohammed's appearance, see Mr Sale's *Preliminary Discourse*, and Dr. White's 2d Ser. at the *Bampton Lecture*.

[2] *Abu'l-Feda (Ismael) de Vita, et rebus gestis Mohammedis, cum notis*, Jo. Gagnier, *Arab. et Lat.* fol. Oxon, 1723.

It may be proper to observe here, that this Life of Mohammed was not written till about 600 years after his death; that *Al Jannabi*, who is the author of a legend on the same subject, came 200 years after; and that it seems to be very doubtful whether these historians had any written accounts to appeal to more ancient than the *Sonnah*, which was a collection of traditions made by order of the caliphs, 200 years after Mohammed's death. Mohammed died A. D. 632; *Al Bochari*, one of the six doctors who compiled the Sonnah, was born A. D. 809, and died 869. See Prideaux's *Life of Mahomet*, 8vo. 1710.

he pretended, the divine commands were first communicated to him with the most awful solemnity; and here he received his great commission as the prophet and apostle of God, by the hands of Gabriel, the glorious messenger of the Most High.

The first efforts of the impostor were confined to the conversion of his own wife and household; and, having succeeded thus far, he pretended to receive more frequent communications of the divine will; and proceeded, for the space of three years, by every species of artifice, and by the force of superior talents, to gain over to his party some of the most powerful inhabitants of Mecca. His pretensions were, indeed, at first, both by Jews and Christians, rejected with disdain; and the rulers of the city endeavoured to impede his progress, first by severe and repeated menaces, and at length by actual violence. Even the multitude, on his first public appearance in the character of prophet, ridiculed his pretences, and insulted him with the odious appellations of a magician and an impostor. But, in defiance of all opposition, the manly and persuasive eloquence, the consummate policy, and the alluring doctrines of the new prophet, daily augmented the number of his disciples.

Compelled, however, at length, to escape, by a precipitate flight, the last desperate effort of his exasperated foes, he found a secure and advantageous retreat in *Medina*, whither his reputation

had already reached.[1] Here, by an exertion of the same diligence, and by the practice of the same artifice, he soon found himself enabled to collect a considerable number of followers, whose belief in his mission was firmly established, and whose zeal for the propagation of his religion, and the support of his character as a prophet, was too strong to be shaken by any threats of danger, or of death.

With increasing power, the impatience and the ambition of the impostor also increased. The view of empire seems now to have opened more fully and clearly upon him; and he now pretended to have received the divine command to unsheath the sword of the Almighty, and to subdue, by the violence of arms, those who had been obstinately deaf to the voice of persuasion. He had hitherto acted the darker and more disguised part of the crafty deceiver, and the profound politician; but, without neglecting these arts, he now began to assume also another character, and

[1] From this flight, termed in Arabic *Hejra* or *Hegira*, which is supposed to have happened in the 11th year from Mohammed's assuming the character of prophet and apostle, and according to most Christian authors, in July A. D. 622, his followers have all along numbered their years, fixing this for their æra or epocha; as from this *Hegira*, i. e. *flight* or *persecution* of their prophet, may be dated the foundation of their empire and religion.

With the Jews, the Mohammedans reckon by the lunar year; and the years of the Hegira, which begin in our July, are composed only of 354 days. Every year consists of 12 months, which contain alternately 30 and 29 days.

to display the more splendid talents of a commander and a hero. The first actions, however, with which he began his military career, resemble the irregular exploits of the robber, more than the systematical operations of the warrior; but enriched by the spoils, and aggrandized by the fame of his successes, he was soon enabled to engage in attempts of greater and more extensive importance. Towards those whom his arms had conquered, his conduct was different under different circumstances: according as interest required, or policy directed, we behold it now distinguished by an ostentation of the most heroic clemency, and now stained with all the excesses of ferocious cruelty.

To the sagacious statesman, and even to the candid philosopher, Mohammed has sometimes appeared rather severe from policy, than cruel by nature. But this apology, in the view of unprejudiced reason, and of genuine philanthropy, aggravates surely the guilt it is meant to extenuate. For the necessity which usurpation creates, the usurper is always responsible. This argument alleged in his favour amounts also to a full and decisive proof, that Mohammedism itself could not have been established without violence. We readily admit the fact; and we are justified in drawing from it such conclusions as are most dishonourable to the genius of the religion itself, and to the character of its author.

We now pass on to another striking feature in the character of Mohammed.

During his earlier years, indeed, every measure seems to have been dictated, and every inferior consideration utterly absorbed, by an unvaried attention to the pursuits and the interests of ambition. The nature of his undertaking, particularly in its first stages, required no common degree of prudence and caution. But no sooner was his reputation as a prophet established; no sooner was his authority rooted too firmly to be shaken by any common or ordinary event, and his ambition in some measure satiated by the possession of power, than another passion arose; and, shaking off the restraint which had hitherto suppressed it, with a violence equally arbitrary, now hurried him away into the wildest extravagancies. Whilst the wretched victims of his power were sacrificed to his cruelty or his policy, a still severer fate awaited the female captive, who was compelled to submit to the base and inordinate desires of a barbarian conqueror, and was forced into those arms which were stained with the recent slaughter of a friend, a brother, or a parent.

I will not presume to shock the feelings of the reader by a near prospect of the chamber of the prophet: indeed the most abandoned libertine would blush at the particular representation of the horrid and disgusting scenes which there unfold themselves to our astonished view. It is therefore sufficient to observe in general, that the retirements of Mohammed, from his first acquisition of power to his last decline of life, were

continually disgraced by every excessive indulgence of that passion, which has a more particular tendency to degrade the dignity of the human character even below the brute creation.

The laws which he prescribed for the regulation of his disciples, were too loose for the most compliant moralist to justify, and too favourable to afford the most abandoned sensualist any probable ground of complaint. But the boundless lust of Mohammed disdained to be confined even within the extensive limits which he had drawn for his followers. It was reasonable, forsooth, that the prophet should be distinguished above the rest of mankind by exclusive privileges; and that his appetites and passions should be indulged with an appropriate and peculiar licence. Sole master of the oracles of heaven, he ever compelled them to speak that language, which was best adapted to his designs. Hence he was possessed of an unfailing resource under every exigency; and thus a satisfactory answer was always prepared to solve every objection, and to remove every scruple, which the malice of his enemies, or the pious doubts of his friends, might raise against him.

The impostor limited his followers to the number of four wives, whilst he himself, according to *Abu 'l Feda*,[1] had no less than *fifteen*, besides concubines. But this, it seems, was a peculiar privilege, founded on the express words of God

[1] Page 147.

himself:—"O prophet, we have allowed thee thy wives, unto whom thou hast given their dower, and also the slaves which thy right hand possesseth, of the booty which God hath granted thee; and the daughters of thy uncle, and the daughters of thy aunts, both on thy father's side and on thy mother's side, who have fled with thee from *Mecca;* and any other believing woman, if she give herself unto the prophet; in case the prophet desireth to take her to wife. This is a peculiar privilege granted unto thee, above the rest of the true believers."[1]

Here we behold the God of purity himself introduced to sanctify and approve the sensual immoralities of his prophet, and to silence the murmurs of his profane or short-sighted followers, who had been weak enough to imagine, that the same laws, which were obligatory on the vulgar, likewise extend their sanction to the sacred and venerable character of the apostle!! In another place, he makes the God of truth an abettor of the greatest falsehood, and says, that he had received from God a dispensation for perjury. "God hath allowed you a dissolution of your oaths."[2]

But from every view of the life of Mohammed, and even from the partial representations of his zealous and infatuated followers, it is evident, that ambition and lust were the passions which

[1] Sale's *Koran*, Chap. 33, Vol. II. P. 281. Edit. 1801.

[2] *Koran*, as above, Chap. 66, P. 446.

divided the empire of his breast. From the separate or united influence of these powerful principles, it would not be difficult to trace almost every great design, and every important action of his life. That God "heareth not sinners," is a dictate of common nature; and these striking blemishes in the character of their prophet might have been sufficient, one would think, to have excited the strongest suspicions in the minds of the Arabians against his sincerity, if not absolutely to have overthrown his pretensions to a divine communication.

But, if their decisions had been in any degree influenced by uncorrupt reason, they would have discovered objections equally unanswerable in other prominent and distinguishing features of their great legislator. There is no stronger or more infallible criterion of truth and falsehood, than consistency. For nothing is permanent but truth, and nothing consistent but sincerity. It is difficult, and I might even say impossible, for the most artful impostor, for the most finished and sagacious hypocrite, to preserve an assumed character with perfect and unvaried uniformity. But so far was the character of Mohammed from being consistent, that it is ever found to vary with his situation. Thus, till they could be indulged without shame and without danger, we behold him compelling his lustful passions, even in the earlier periods of life, when their influence is most powerful, to bend to the dictates of policy and the views of ambition. Thus, as inte-

rest required, he now flattered the pride of the Jews, and now appealed to the prejudices of the Arabs; now selecting the temple of Jerusalem, and now that of Mecca, as the *Kibla*, the hallowed spot, towards which the worship and the prayers of his followers should be directed.[1] Thus, too, at the commencement of his imposture, we find him humble and yielding, labouring only by the powers of eloquence, and by the softer arts of insinuation, to captivate the affections of his countrymen;[2] but in its more advanced state, we behold on a sudden the preacher, by divine command, transformed into the warrior; we see his steps every where marked with blood and desolation; and we hear him, with the stern and ferocious aspect of a conqueror, proposing death or conversion as the only alternative to his subject foes.

But of the various disguises under which Mohammed attempted to veil the mysterious plan of his imposture, none was more artful in its design, or more successful in its event, than that profound ignorance, and total want of every kind of literature, to which he constantly pretended. On this was founded his most popular and prevailing argument for the truth of that revelation which he professed to communicate to the world. The elegant style of that revelation, as contained

[1] Sale's *Koran*, Vol. I. P. 26. Note n.

[2] Thus, in the 2d chap. of the *Koran*, we find him saying, "Let there be no violence in religion." Ibid. P. 48.

in the Koran, the harmony of its sentences, and the sublimity of its conceptions, were generally acknowledged. Was it not then absurd to imagine, (as the impostor speciously argued, and as his followers argue to this day,) that a work of such extraordinary beauty and excellence could ever have been composed by a man who was destitute of every species of acquired knowledge, and who by his ignorance, even of the common rudiments of early education, had been precluded from the perusal of books and the use of writing?

To an Arab, the argument was irresistible; and even Christian writers, in order to evade its force, have attempted to point out particularly the associates of the impostor; as *Abdia ben Salon*, a Jewish rabbi of Persia, and *Sergius* or *Bahira*, a Nestorian monk, whom they imagine to have composed that Koran, which he only delivered to the world.[1] But that the ignorance of Mohammed was not real, but assumed, (considering the commerce in which he had been engaged, and the intercourse which he had held with the inhabitants of more polished states) might have been reasonably suspected. It might also have been inferred from proofs of a more direct and positive nature; for, notwithstanding all his care and circumspection, the

[1] The different persons who, according to different authors, either composed or assisted Mohammed in the composition of the *Koran*, are enumerated by Mr Sale, in Vol. II. P. 89, 90, Note n.

mask sometimes dropped off, and discovered at once his real character, and the falsehood of his pretences. Even by the confession of his own historians, there were moments in which his pretended ignorance was forgotten; and he not only expressed a desire to exercise, but actually practised that very art, of which he solemnly and repeatedly professed himself to be totally ignorant.[1]

But whatever difference of opinion may have arisen on this subject, it must be admitted by all parties, that vast were the schemes which Mohammed formed, and that great were the revolutions which he effected, both in the religion and the government of his country. With such vigour and intrepidity were his plans executed, and with so great success were his adventurous efforts crowned, that he not only became the founder of a new system of religion, but lived to behold himself master of all Arabia, besides several adjacent countries.

After his death, which happened A. D. 632, his followers, led on by the same intrepidity, and actuated by the same fanatical fury, extended their new religion far beyond the limits of Arabia, and subdued Syria, Persia, Egypt, and other countries under their dominion.

For some time these enthusiastic invaders used their prosperity with moderation, and treated the Christians with much lenity and indulgence; but as a long course of success and prosperity too

[1] See *Abu'l Feda*, p. 136.

often renders corrupt mortals insolent and imperious, so the moderation of this victorious sect degenerated by degrees into severity; insomuch, that they treated them, at length, rather like slaves than citizens, loading them with insupportable taxes, and obliging them to submit to a variety of vexatious and oppressive measures. And it is a lamentable fact, that the great body of the Greek and Eastern Christians have felt the weight of this iron yoke, in a greater or less degree, from the 7th century to the present day.

See Dr Prideaux's *Life of Mahomet*, 8vo. 1710—Gagnier's *Vie de Mahomet*, Amsterdam, 2 vols. 8vo. 1732,—the 2d Sect. of Sale's *Preliminary Discourse*, prefixed to his translation of the Koran,—and Simon Ockley's *Conquest of Syria, Persia, and Egypt, by the Saracens*, 2 vols. 8vo. 1717; in which will be found a very exact account of the astonishing conquests of Abubeker, Omar, Othman, &c. the successors of Mohammed, from the time of his death to A. D. 705.

The Saracens likewise made inroads into the Greek empire, and carried their victorious arms into Media, Chaldea, India, and Tartary;—they held Spain from A. D. 714 till the beginning of the 10th century, but were driven out of France in 726;—they infested Italy, Sicily, Sardinia, Corsica, Majorca, and Crete;—founded in Africa the kingdoms of Fez, Morocco and Algiers, Tunis and Tripoli; and became masters of Constantinople in 1453, under Mahomet II. The success of their arms was every where attended

with the propagation of Mohammedism; and the professors of this religion have long been called Saracens,[1] Turks, Tartars, Moors, &c. from their respective countries.

DISTINGUISHING DOCTRINES, OR OF THE KORAN, AND ITS CONTENTS.—When a great part of the life of Mohammed had been spent in preparatory meditation on the system he was about to establish, the chapters of the *Alcoran* or *Koran*, which was to contain the rule of the faith and practice of his followers, were dealt out slowly and separately during the long period of three-and-twenty years. He entrusted his beloved wife *Kaphsa*, the daughter of Omar, with the keeping of the "chest of his apostleship," wherein were laid up all the originals of the revelations he pretended to have received by the ministration of the angel *Gabriel*, out of which the Koran, consisting of 114 *Surats* or chapters, of very unequal length, was composed after his death.

Yet, defective in its structure, and not less exceptionable in its doctrines and precepts, was the work which he thus delivered to his followers as the oracles of God. "We will not detract from the real merit of the Koran: we allow it to be

[1] The Saracens, once so famous for their conquests, were the first disciples of Mohammed, and came from the deserts of Arabia; *Sarra*, in their language, signifying a desert: but there are now no people known by this name, for the descendants of those who conquered Spain are called *Moors*.

generally elegant, and often sublime; but at the same time we reject with disdain its arrogant pretence to any thing supernatural."[1] Nay, if, descending to a minute investigation of it, we consider its perpetual inconsistence and absurdity, we shall indeed have cause for astonishment at that weakness of humanity, which could ever have received such compositions as the work of the Deity, and which could still hold it in such admiration as it is held by the followers of Mohammed, to this present day. Far from supporting its arrogant claim to a supernatural work, it sinks below the level of many compositions confessedly of human original; and still lower does it fall in our estimation, when compared with that pure and perfect pattern which we justly admire in the scriptures of truth. The first praise of all the productions of genius, is invention: but the Koran bears little impression of this transcendant character. It does not contain one single doctrine, which may not fairly be derived either from the Jewish and Christian scriptures, from the spurious and apocryphal gospels, then current in the East, from the Talmudical legends, or from the traditions, customs, and opinions of the Arabians. And the materials collected from these several sources, are here heaped together, with perpetual and needless repetitions, without any settled principle, or visible connection. The

[1] Dr White's *Sermons at the Bampton Lecture*, p. 257.

most prominent feature of the Koran, that point of excellence in which the partiality of its admirers has ever delighted to view it, is the sublime notion it generally impresses of the nature and attributes of God. But if its author had really derived these just conceptions from the inspiration of that Being whom they attempt to describe, they would not have been surrounded, as they now are on every side, with error and absurdity. By attempting to explain what is inconceivable, to describe what is ineffable, and to materialize what in itself is spiritual; he absurdly and impiously aimed to sensualize the purity of the divine essence. But it might easily be proved, that whatever the Koran justly defines of the divine attributes, was borrowed from our holy scriptures; which even from their first promulgation, but especially from the completion of the New Testament, have extended the views, and enlightened the understandings of mankind. Thus, part of the second chapter of the Koran is deservedly admired by the Mohammedans, who wear it engraved on their ornaments, and recite it in their prayers. "God! there is no God but he, the living, the self-subsisting; neither slumber nor sleep seizeth him: to him belongeth whatsoever is in heaven, and on earth. Who is he that can intercede with him, but through his good pleasure? He knoweth that which is past, and that which is to come. His throne is extended over heaven and earth, and the preserva-

tion of both is to him no burden: he is the high, the mighty."[1]

To this description, who can refuse the praise of magnificence? Part of that magnificence, however, is to be referred to that verse of the Psalmist, whence it was borrowed, "He that keepeth Israel, shall neither slumber nor sleep."[2] But if we compare it with that other passage of the same inspired Psalmist, all its boasted grandeur is at once obscured, and lost in the blaze of a greater light.[3]

The Koran, indeed, every where inculcates that grand and fundamental doctrine of the unity of the Supreme Being, the establishment of which was constantly alleged by the impostor as the primary cause of his pretended mission; but on the subject of the Christian Trinity its author seems to have entertained very gross and mistaken ideas, and to have been totally ignorant of the perfect consistence of that opinion, with the unity of the Deity.[4]

Even those parts of the Koran which are at first view most captivating by the appearance of novelty, and in which its author seems to have expatiated at large in the boundless regions of fancy, will, upon a closer examination, be found to contain as little of novel, as they do of important information. With respect to the great

[1] Sale's *Koran*, v. 1. p. 47-8. edit. 1801.
[2] Psalm cxxi. v. 4. [3] See Psalm cii. v. 24—27.
[4] See particularly Sale's *Koran*, p. 80. 4to. edit.

doctrine of a future life, and the condition of the soul after its departure from the body, it must indeed be acknowledged, that the prophet of Arabia has presented us with a nearer prospect of the invisible world, and disclosed to us a thousand particulars concerning it, which the Holy Scriptures had wrapped in the most profound and mysterious silence. But, in his various representations of another life, he generally descends to an unnecessary minuteness and particularity, which excites disgust and ridicule, instead of reverence. He constantly pretended to have received these stupendous secrets, by the ministry of the angel Gabriel, from that eternal book in which the divine decrees have been written by the finger of the Almighty, from the foundation of the world: but the learned enquirer will discover a more accessible, and a far more probable source from whence they might be derived, partly in the wild and fanciful opinions of the ancient Arabs, and chiefly in those exhaustless stores of marvellous and improbable fiction, the works of the Rabbins. Hence, that romantic fable of the Angel of Death, whose peculiar office it is, at the destined hour, to dissolve the union betwixt soul and body, and to free the departing spirit from its prison of flesh. Hence, too, the various descriptions of the general resurrection and final judgment, with which the Koran every where abounds; and hence the vast, but ideal balance, in which the actions of all mankind shall then be impartially weighed, and their eter-

nal doom be assigned them either in the regions of bliss or misery, according as their good or evil deeds shall be found to preponderate. Here too may be traced the grand and original outlines of that sensual Paradise, and those luxurious enjoyments, which were so successfully employed in the Koran, to gratify the ardent genius of the Arabs, and allure them to the standard of the prophet.

The same observation, which has been applied with respect to the sources whence the *doctrines* were drawn, may, with some few limitations, be likewise extended to the *precepts* which the Arabian legislator has enjoined. That the Koran, amidst a various and confused heap of ridiculous, and even immoral precepts, contains many interesting and instructive lessons of morality, cannot with truth be denied. Of these, however, the merit is to be ascribed, not to the feeble imitation, but to the great and perfect original from which they were manifestly drawn.

Instead of improving on the Christian precepts by a superior degree of refinement; instead of exhibiting a purer and more perfect system of morals than that of the gospel, the prophet of Arabia has miserably debased and weakened even what he has borrowed from that system. Every duty which he enjoins, every precept which he enforces, in imitation of Christ and his apostles; though it may still command some regard, has yet lost much of its native beauty and majesty, and bears strong and evident marks of the im-

impure and corrupt channel through which it has passed. Thus, if he sometimes, in a tone of authority, summons his followers to the practice of the various duties of charity; if he commands them to give alms, to relieve the distressed, and to forgive injuries; yet base and narrow is the principle on which he enforces these amiable virtues, when compared with the more liberal and beneficent spirit of the gospel of Jesus. Instead of exercising a vague and universal charity, the disciple of Mohammed is expressly taught to confine his benevolence to the followers of the prophet; instead of conferring his good offices on those whose faith shall happen to differ from his own, he is warned against indulging the tender weakness of humanity, he is commanded to wage perpetual war with the guilty race, and to deem it a meritorious act to extirpate these enemies of his God from off the face of the earth.

The same inferiority, when compared with those of the gospel, is observable in every other duty which the Koran enjoins: it also labours under a disadvantage equally striking, with respect to the *motives* by which those duties are enforced.

Though different be the representation of the joys and miseries of another life, which the gospel and the Koran propose to their respective followers; yet the commands of both rest ultimately on the same general sanction of future rewards and punishments. But the pious Mus-

sulman, or Mohammedan believer, is induced to comply with the various ordinances of his religion, merely from a respect to the authority, the promises, and the threatenings of his prophet: whereas, though possessed also of the same incitements, even in a much higher degree, the obedience of the Christian is still further secured by the gracious promise of divine grace, and by those more engaging and endearing motives of love and gratitude to a Redeemer, who died to rescue a guilty world from the double slavery of sin and death.

But charges of a more direct and positive nature may be brought against the Koran, in which we may observe the plainest and the boldest contradictions to that law and that gospel, which, at the same time, it every where proclaims to be divine, and on whose authority it vainly attempts to found its own claim to divinity. With respect to doctrines, various and irreconcilable are the differences which might be pointed out. We are told by our Saviour,[1] that a man is to be the husband of one wife, and that there is to be an inseparable union between them. He was, by Mohammed's confession, a prophet of the true God, and the Holy Spirit was with him. Yet in the Koran we find a permit for any person to have *four* wives, and as many concubines as he can maintain. Again, our Saviour expressly tells us,[2] that at the resurrection, "They will neither

[1] Matth. xix. v. 5. [2] Matth. xxii. v. 30.

marry nor be given in marriage; but be like the angels of God in heaven." We are informed also by St Paul,[1] that we shall be changed, and have a spiritual and glorified body: "for flesh and blood cannot inherit the kingdom of heaven; neither can corruption inherit incorruption." But Mohammed gives a different account of things; and though Mr Sale, (in his preliminary discourse,) would fain palliate the base notions of the impostor; yet it is clear, from his own confession, that the happiness, promised in the Koran, consists in base and corporeal enjoyments.[2] According to its author, there will not only be marriage, but also servitude in the next world. The very meanest in Paradise will have eighty thousand servants, and seventy-two wives of the girls of Paradise; besides the wives he had in this world: he will also have a tent erected for him, of pearls, hyacinths, and emeralds. And as marriage will take place, so a new race will be introduced in heaven; for, says the Koran, "If any of the faithful in Paradise be desirous of issue, it shall be conceived, born, and grown up, in the space of a hour."[3] But on the contradictions in point of doctrine, though sufficient of themselves to confute the pretensions of Mohammed, I forbear to insist. They were perhaps intentional, and adopted in order to promote more effectually the plans of interest and ambition, which he had concerted.

[1] 1 Cor. xv. [2] See particularly *Koran*, chap. lv.
[3] Sale's *Prel. Discourse*, p. 130---2. edit. 1801.

But the Koran not only speaks a language contrary to the scriptures, in the speculative truths and doctrines which it professes to reveal; it also differs materially with regard to *facts*. A strong and prominent example of this may be seen in its audacious denial of that plainest and most important event in all the history of the gospel, the death of Jesus Christ on the cross. Hear the words of the great impostor himself on this subject, where, speaking of the Jews, he says, "They have spoken against Mary a grievous calumny, and have said, verily we have slain Christ Jesus, the Son of Mary, the Apostle of God; yet they slew him not, neither crucified him, but he was represented by one in his likeness: and verily they who disagreed concerning him, were in a doubt as to this matter; and had no sure knowledge thereof, but followed only an uncertain opinion. They did not really kill him, but God took him up unto himself; and God is mighty and wise."[1]

Mohammed indeed was not the first to propagate this bold and extravagant falsehood. Even in the earliest age of the church, there arose a sect, who, with singular effrontery, maintained, that our Saviour had suffered in *appearance* only, and not in reality. But the apocryphal gospel of Barnabas, a work which seems to have been originally forged by heretical Christians, and since

[1] *Koran*, chap. iv. vol. i. p. 124. Mohammedan authors are not agreed as to the person who, they conceive, was crucified in our Lord's stead. See Sale's Koran, chap. iii. p. 65-6. note k.

interpolated to favour the views of Mohammed and his followers, corresponds more exactly with the representation of the Koran. We are there told, that in the night in which Jesus was betrayed, at the instant when the Jews were about to apprehend him in the garden he was miraculously carried up into heaven by the ministry of angels; whilst the traitor Judas, taken suddenly in the snare which himself had laid, was crucified in his likeness, and his stead.

But whatever may be the corrupt source from whence the impostor derived so palpable and notorious a falsehood; whatever be the cause which procured its admittance, whether ignorance or design; the argument is still equally conclusive against, both the inspiration of the prophet, and the authenticity of the Koran.

Nor is the Koran inconsistent only with preceding revelations, but also with itself. The advocates for the Mohammedan cause labour indeed to obviate any objection which may be drawn from these glaring contradictions, by the doctrine of abrogation. God, say they, in pursuance of the great plan of his Providence, was pleased to command many things in the holy Koran, which for wise and good reasons he afterwards revoked. But not to mention the doubts and uncertainty, which must thus have been unavoidably introduced into a revelation, which ought to be perfectly clear and explicit in all that it commands; it is evident that such a conduct, though well accommodated to the shifting

policy of a capricious mortal, is totally incompatible with the eternal wisdom of the immutable God.

Every revelation, which professes to come from God, should doubtless be suited to our apprehensions of his perfections; but numberless are the instances in which the Koran either commands or permits what is plainly contradictory both to the nature of the Deity, and to that original law of right and wrong which he has universally impressed on mankind. Indeed the general character of its precepts is too strongly marked, for the most inattentive observer to doubt of the origin from whence they flowed. The impure designs which gave birth to the whole system, may be traced in almost every subordinate part; even its sublimest descriptions of the Deity, even its most exalted moral precepts, not infrequently either terminate in, or are interwoven with, some provision to gratify the inordinate cravings of ambition, or some licence for the indulgence of the corrupt passions of the human heart. It has allowed private revenge, in the case of murder; it has given a sanction to fornication; and, if any weight be due to the example of its author, it has justified adultery. It has made war, and rapine, and bloodshed, provided they be exercised against unbelievers, not only meritorious acts, but even essential duties to the good Mussulman; duties, by the performance of which he may secure the constant favour and protection of God and his

prophet in this life, and in the next entitle himself to the boundless joys of Paradise.

Thus has the pretended revelation of Mohammed accomplished the great end for which it was designed, by reforming the corruptions which time, and the perverseness of human nature, had unhappily conspired to introduce into preceding revelations! And thus signally has it improved on the pure and spiritual morality of the gospel!

From the whole then of what has been said, we are justified in concluding, that the Koran, when considered by itself, independently of other revelations, is in every respect unworthy the God of purity; and that, when taken on its own principle, as grounded on the law and the gospel, it is notoriously and indisputably false.

We have found that it even refutes its own claim to a divine authority, as well by what it denies as by what it concedes; that, considered in the light of a revelation to regulate our conduct, and to confirm our hopes, it was altogether unnecessary; that it is true, so far only as it adopted the doctrines of a preceding revelation, and that where it differs from them it is grossly improbable, or evidently false; that it contains errors which our reason may detect, and deformities at which our common sense recoils; in short, that in many instances it is unworthy of the wisdom, and in some even irreconcilable to the goodness of God.

Even when viewed in the fairest light, and with all the allowances that can reasonably be

made in favour of that celebrated work; from a view of its real merits, and from a consideration of the peculiar circumstances under which it was written and delivered to the world; from its want of invention, of order, of consistency; from the real character and abilities of its author; and from the signal advantages which he enjoyed in a language copious and expressive, harmonious and refined; in the years which were spent in previous meditation, and the still longer space which was afterwards employed in its composition; and above all, in the opinions, the habits, and the prejudices of his countrymen; I say, from a due consideration of these important particulars, we are fully justified in denying its haughty and arrogant pretensions to a divine original, and in resolving all its merit and all its success, into the agency of ordinary and human causes.

As if the purity of Mohammed's motives were unquestionable, it has been remarked, that "his design of bringing the Pagan Arabs to the knowledge of the true God, was noble, and highly to be commended:"[1] and the author, who thus writes, is much offended with the learned Prideaux, who more pertinently observes, that the impostor "forced the Arabs to exchange their idolatry for another religion altogether as bad."[2] But Sale is not the only writer who has spoken

[1] Sale's *Preliminary Discourse*, or Preface to the *Koran*, p. 51.

[2] Prideaux's *Life of Mahomet*, p. 67.

favourably of this anti-christian code, which has been translated into French and Italian. A pretty subject for eulogy, forsooth, when its contents are duly considered.

In this volume of perfection are advanced, for instance, the following assertions among others already noticed:—That both Jews and Christians are idolaters; that the patriarchs and apostles were Mohammedans; that the angels worshipped Adam, and that the fallen angels were driven from heaven for not doing so; that our blessed Saviour was neither God, nor the Son of God; and that he assured Mohammed of this, in a conference with the Almighty and him; yet that he was both the Word and the Spirit of God: not to mention numberless absurdities, concerning the Creation, the Deluge, the End of the World, the Resurrection, and the Day of Judgment, too gross to be received by any but the most debased understandings.

This system of religion has, notwithstanding, this striking peculiarity, that it bears witness to the truth, while it propagates a lie. Though founded itself on imposture, it does not charge with imposture either Judaism or Christianity; but recognizes both as true: it admits the miracles both of the Old and New Testament; it affects to reverence the authority of Moses and of Christ; but brings against their disciples the improbable charge of falsifying those scriptures, which in common with them it professes to revere. Hence, some have considered this hetero-

geneous compound, rather as a system of heresy, than of infidelity; the cry of mutilation or interpolation of the scriptures, being the very pretext which heresy usually assumes, to favour its own purposes. And thus we may easily account for the complacency with which modern Deists and Socinians appear to regard the Koran. They admire it, because it sets aside those distinguishing doctrines of the gospel, the divinity of Christ, and the sacrifice upon the cross; and prepares the way, for what the former are pleased to dignify with the title of *Natural Religion*, and the latter, with that of *Rational Christianity*.

The two leading articles in the creed of this denomination of religionists, are—*the unity of God, and the acknowledgment of Mohammed as his prophet;* and in a catechism said to have lately been printed at Constantinople, for the instruction of children educated in the Mohammedan religion, some further particulars are added, and the principal articles to which the young Mussulman is there required to give his assent, are comprised in the following declarations:

"I BELIEVE in the books which have been delivered from heaven to the prophets. In this manner was the Koran given to Mohammed, the Pentateuch to Moses, the Psalter to David, and the Gospel to Jesus. I believe in the prophets, and the miracles which they have performed. Adam was the first prophet, and Mahomet was the last. I believe that, for the space of fifty thousand years, the righteous shall repose under the shade of the

terrestrial Paradise; and the wicked shall be exposed naked to the burning rays of the sun. I believe in the bridge *Sirat*, which passes over the bottomless pit of hell. It is as fine as a hair, and as sharp as a sabre. All must pass over it; and the wicked shall be thrown off. I believe in the water-pools of Paradise. Each of the prophets has, in Paradise, a bason for his own use: the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink out of, and they are bordered with stars. I believe in heaven and hell. The inhabitants of the former know no want, and the *Houris* who attend them are never afflicted with sickness. The floor of Paradise is musk, the stones are silver, and the cement gold. The damned are, on the contrary, tormented with fire, and by voracious and poisonous animals."

What a farrago of truth and falsehood! and how much does the latter preponderate? Happy Christians! were they duly sensible of their privileges, and did they value, as it deserves, the book that was delivered from heaven *to them*,—that *Book of Books* wherein are contained, as Mr Locke has very justly observed, "the words of eternal life—*It* has God for its author—Salvation for its end, and truth *without any mixture of error*, for its matter."

For a more full and particular account of the Mohammedan religion, see Sale's *Koran* and his *Prel. Discourse* prefixed to it; Reland *On Mohammedanism*, 8vo, 1720; Demet. Cantemir's *Sys-*

*tema Religionis Mahamedanæ*, fol. 1727; and the works enumerated by the learned Fabricius, in his *Delectus et Syllabus argumentorum pro veritate Religionis Christianæ*, cap. 1, p. 733.

WORSHIP, RITES, CEREMONIES, CLERGY, &c. —If the Koran, instead of enlarging our ideas, and extending our knowledge of the divine nature and attributes, tends to obscure and weaken our perceptions of them, and to make void that revelation of himself which God had before vouchsafed to man; it is also equally liable to objection with respect to the worship which it prescribes.

It was frequently the triumphant boast of St Paul, that the gospel of Jesus Christ had for ever freed mankind from the intolerable burden of ceremonial observances. But the Koran renews and perpetuates the slavery, by prescribing to its votaries a ritual still more oppressive, and entangling them again in a yoke of bondage yet more severe than that of the law. The Mosaic ceremonies indeed, (however destitute of merit in themselves) were yet, when considered with a reference to the events with which they were connected, strikingly useful and significant. But arbitrary and unmeaning are the institutions of the prophet of Arabia; institutions, whose highest, and indeed only use, even in the estimation of their most zealous advocates, is that of proving the piety, and exercising the obedience, of the faithful. And even those ceremonies which he

evidently borrowed from the Jewish legislator, no longer possessing any relative merit, and being no longer commemorative of past, or typical of future events, cease to be rational and expressive acts of devotion. Of those carnal ordinances, ablutions, and prostrations, with which the follower of Mohammed is commanded to approach the great Father of spirits; and of the rigorous fasts by which he is directed to mortify his corrupt affections, the far greater part had been before introduced amongst the essentials of religion. Besides those which its author prescribed in imitation of the law of Moses, there are others which he derived from less pure and venerable sources; from the senseless and unauthorized traditions of the Rabbins, and from the superstitious customs of the barbarous and Pagan Arabs.

It was a command repeatedly and forcibly impressed on the Israelites by God himself, that they should not, on pain of the most exemplary vengeance, presume to transfer the impious ceremonies of idol-worship into the service of the living God; or approach the altar of Jehovah with the same sacrifices and rites, wherewith the nations around them served their gods.

But the daring policy of Mohammed adopted, without hesitation, the fanciful and superstitious ceremonies with which his countrymen adored their imaginary deities; and scrupled not to sanctify them with the authority, and engraft them on the worship, of the one true, eternal,

and self-subsisting God. Of this kind, amidst a variety of instances, is that great and meritorious act of Mohammedan devotion, the pilgrimage to the holy city of Mecca; an act which the Koran has enjoined, and the pious Mussulman implicitly performs, as necessary to the obtaining pardon of his sins, and qualifying him to be a partaker of the alluring pleasures and exquisite enjoyments of Paradise.

To the several articles of faith to which all his followers were to adhere, Mohammed added four fundamental points of religious practice, viz. *Prayer five times a day, Fasting, Alms-giving,* and the *Pilgrimage to Mecca.* Under the first of these are comprehended those frequent washings or purifications which he prescribed as necessary preparations for the duty of prayer.[1] So

[1] "In their persons, independent of their dress, they (the Turks) are cleanly, their religion enjoining frequent ablutions; and for the convenience of the public, fountains are erected on all the principal roads of the empire. These ablutions are indeed so often repeated, that the punctual observance of them must be very troublesome, and, in many instances, highly unnecessary and ridiculous; yet the Turks, in this respect, are very conscientious. But whilst they are so exact and pertinacious, in attending to the outward forms and ceremonies of their religion, its essence and spirit are, in most cases, neglected; and whilst they rigidly observe, what they might with innocence omit, they openly violate what it is criminal to disobey."—If a Turk "reads the Koran a specified number of times; prays at stated hours, either at home or at mosque, five times a day; and conforms to a few of the positive ordinances of his prophet; he imagines that he has discharged every thing which is either requisite or important; and that, as a recompense for such ex-

necessary did he think them, that he is said to have declared, that "the practice of religion is founded upon cleanliness, which is the one half of faith, and the key of prayer." The *second* of these he conceived to be a duty of so great moment, that he used to say it was the *gate of religion*, and that "the odour of the mouth of him who fasteth is more grateful to God, than that of musk."[1] The *third* is looked upon as so pleasing in the sight of God, that the Caliph *Omar*

act and scrupulous obedience, he has secured, in a future state, the endless and voluptuous enjoyments of his ideal Paradise." Hunter's *Travels, in the year* 1792, *through France, Turkey, and Hungary, to Vienna*, 8vo, 1796.

[1] See *Modern Univ. Hist.* vol. vi. fol. The strictest of the Mohammedan fasts is that of the month *Ramadan*, which is the ninth month of the Arabic and Turkish year. The prophet acquainted his followers, that God sent the Koran down from heaven in this month, and that the angel Gabriel then delivered it to him chapter by chapter. In commemoration of this extraordinary event, Mohammed enjoined a fast on this month, which bears some resemblance to our Lent, but is more rigorously observed. It consists in abstaining from meat and drink, and from cohabiting with their wives each day, from the time they can "plainly distinguish a white thread from a black thread by the day break" till the end of the evening twilight, and requires them to be constantly present, during the day, in the places of worship. Of such strict obligation is this fast, that no artist or labourer is exempt from it; and the sick, travellers, and soldiers in the field, who cannot observe it in the month Ramadan, are obliged thus to fast for another entire month.

The Mussulmans reckon this month holy, and believe that, as long as it lasts, the gates of Paradise are open, and those of hell shut.—See its institution in the 2d chap. of Sale's *Koran*, vol. i. p. 33, &c. and D'Herbelot's *Bibl. Orient.*

*Ebn Abdalaziz* used to say:—"Prayer carries us half-way to God; fasting brings us to the door of his palace; and alms procures us admission."[1] And the last of these practical religious duties is deemed so necessary, that, according to a tradition of Mohammed, he who dies without performing it, "may as well die a Jew or a Christian."[2]

[1] After remarking the indignities and ill treatment which both Jews and Christians never fail to experience from the Turks, the traveller just quoted, adds—"In some few respects, however, the Turks are well meaning, hospitable, and charitable. The bestowing of alms is one of the principal duties of their religion, and there are various institutions in different parts of the empire, for the relief of poor Mussulmen; for the erection and maintenance of *khans* or inns for the accommodation of indigent travellers; and for enabling the needy to perform their pilgrimage to Mecca," &c. "They are also very careful of their domestic animals; of their horses they are passionately fond; and such is their respect for dogs, that at Constantinople there is a public charity for their support!"

[2] See the 2d, 3d, and 22d chap. of the *Koran*. To the *Caaba*, or sacred temple at Mecca, every Mohammedan, who has health, and means sufficient, ought once, at least, in his lifetime to go on pilgrimage; nor are women excused from the performance of this duty; and all they who have performed it, are confident that they are absolved from all sin, and sure of being rewarded with the joys of Paradise. The pilgrims "set out from Constantinople in a caravan in the month of May, and repair to Damascus, where they join the other pilgrims from Natolia and Asia. Afterwards they unite with those that come from Persia, and from Egypt, and other parts of the Ottoman empire. The whole number commonly amounts to 60,000," who are obliged to be at Mecca by the beginning of the month *Dhu'-lhajja*, which is peculiarly set apart for the celebration of this solemnity. Hence devotion has established an annual

As to the *negative* precepts and institutions of this religion, the Mohammedans are forbidden the use of wine, and are prohibited from gaming, usury, and the eating of blood and swine's flesh, and whatever dies of itself, or is strangled, or killed by a blow, or by another beast.

They are said, however, to comply with the prohibition of gaming, (from which chess seems to be excepted,) much better than they do with that of wine, under which all strong and inebriating liquors are included; for both the Persians and Turks are in the habit of drinking freely.

*Friday* is observed by the Mohammedans as their Sunday or Sabbath, or is more respected by them than any other day of the week, because they believe it was on that day that Mohammed fled from Mecca to Medina.

Circumcision, though it be not so much as once mentioned in the Koran, is yet held by the Mohammedans to be an ancient divine institution; and, though not so absolutely necessary but that it may be dispensed with in some cases, yet highly proper and expedient. But as the ancestors of the Arabians, viz. the Ishmaelites, did not cir-

fair at Mecca, which has long become a place of traffic, to which the pious Mussulman carries the merchandize of his country, and returns home with the richest goods of other places.—Some account of this pilgrimage, and of the ceremonies prescribed to those who perform it, may be seen in the 4th sect. of Mr Sale's *Prel. Discourse.* They are, doubtless, highly exceptionable, not only as being silly and ridiculous in themselves, but also as relics of idolatrous superstition.

cumcise their children till they were about twelve or thirteen years of age, the disciples of Mohammed imitate them so far as to defer the circumcision of their children, till they can distinctly pronounce the two leading articles of their faith, "There is no God but God, and Mohammed is his prophet;" or, till any convenient time between the age of six and sixteen.[1]

The Mohammedan clergy are numerous; their body in Turkey is composed of all the learned in that empire; and they are likewise the only teachers of the law, and must be consulted in all important cases. In their capacity of lawyers, or interpreters of the Koran, which, in most cases, is the code of laws, the clergy are called *Ylana*, or the instructed in the law. The grand Sultan himself as Caliph, or successor to Mohammed, who died a prince and a pontiff, the head in spiritual affairs as well as in temporal, is their head; but their actual chief is the *Mufti*, an ecclesiastic of great authority and political influence. He is appointed by the Grand Signior; is sovereign pontiff, expounder of the law of Mohammed, and supreme director of all religious concerns. He is regarded as the oracle of sanctity and wisdom; and having an extensive authority, both over the actions and consciences of men, his office is one of the most honourable and lucrative in the empire. The Sultan encourages a great

[1] See Reland *de Rel. Moh.* lib. i. p. 75, and Sale's *Prel. Discourse*, sect. 4.

veneration for him, pays him great external homage himself, and pretends to consult him in all doubts and difficulties. The concurrence of the Mufti justifies the Sultan's conduct, and silences the discontents of the people, who are persuaded, that whatever *he* consents to, is approved by the Deity. Hence it too often happens, that he must confirm his edicts, and ratify all his mandates, even the most iniquitous, unless he prefers a good conscience to his life or his situation. But in what way soever the Sultan may be disposed to punish a conscientious and unpliant Mufti, he cannot take from him his property, that being considered as sacred; and the same is likewise one of the privileges enjoyed by the successors or descendants of Mohammed, who are called *Emirs*, or *Sherifs*.

The priests employed in the rites of public worship, are called *Imâms*, a word answering to the Latin *Antistes;* and the Mohammedan temples are known by the name of *Mosques*, which it is not lawful for any one to enter with shoes or slippers on his feet.[1]—Among the Turks there are eight religious orders;[2] and their monks are called *Dervises*, and lead, in general, a very aus-

[1] "Through all the East the custom has immemorially prevailed, of entering the temple of God, divested of their sandals, lest any pollution adhering should defile the pure abode of the Deity; and it is practised by the Mohammedans at this day." Maurice *On the Oriental Trinities*, p. 99.

[2] Dallaway, in his *Constantinople*, p. 129, says, that there are 34 orders of Mohammedan monks.

tere life. The Mosques are very richly endowed, and the estates which they have acquired are become sacred, and cannot be taken away even by the most arbitrary despots. The revenues of some of the royal Mosques are said to amount to the enormous sum of 60,000l. sterling.[1]

Many opulent persons assign their estates over to the Mosques, even in their lifetime, and pay them a small annual rent, which ensures them the possession during life; and after their death, the whole is the property of the church. But indeed the founders of all the Mohammedan temples never fail to endow them, and to establish necessary and perpetual revenues for the support not only of the Mosques, but of the ministers who perform service in them. Among these there is commonly a preacher, who bears the name of *Scheykh*, and is obliged to preach every Friday, usually after the solemn service at noon. Few of the preachers deliver their discourses from memory: they seldom touch upon points of controversy in their discourses, but generally preach upon the dogmas, the ceremonies of worship, and moral duties. The most bold and zealous Scheykhs venture to explain the duties of ministers, of magistrates, of princes, and even of the Sultan. They declaim against vice, luxury, and corruption of manners; and they inveigh with vehemence, and generally with impunity, against the unjust, venal, and oppressive

[1] Hunter's *Travels*.

conduct of tyrants, who presume to violate the laws and religion of their country. The Sultans sometimes attend at these sermons; and they generally, on these occasions, present the preacher with twenty, thirty, or forty ducats, which are given him in a ceremonious manner, in the name of the sovereign, when he descends from the pulpit.[1]

Sects.—However successful and triumphant *ab extra*, the progress of the followers of Mohammed received a considerable check by the civil dissensions which arose among themselves soon after his death. *Abubeker* and *Ali*, the former the father-in-law, and the latter the son-in-law, of this pretended prophet, aspired both to succeed him in the empire which he had erected. Upon this arose a cruel and tedious contest, whose flames produced that schism which divided the Mohammedans into two great factions; and this separation not only gave rise to a variety of opinions and rites, but also excited the most implacable hatred, and the most deadly animosities, which have been continued to the present day. With such furious zeal is this contention still carried on between these two factions, who are distinguished by the name of *Sonnites* and *Schiites*,[2] that each party detest and

[1] Zimmerman's *Polit. Survey of Europe*, p. 356, &c. and D'Ohosson's *History of the Ottoman Empire*, vol. i. p. 485, &c.

[2] The former of these two sects, by a general name, are called *Sonnites*, i. e. Traditionists; because they acknowledge the

anathematize the other as abominable heretics, and farther from the truth than either the Christians or the Jews.

The chief points wherein they differ are:—1. That the Schiites reject Abubeker, Omar, and Othman, the three first *Califs*,[1] as usurpers and intruders; whereas the Sonnites acknowledge and respect them as rightful Califs or Imâms.—2. The Schiites prefer Ali to Mohammed, or, at

authority of the *Sonna*, or collection of moral traditions of the sayings and actions of their prophet, which is a sort of supplement to the Koran, directing the observance of several things omitted in that book, and, in name, as well as design, answering to the *Mishna* of the Jews.

The *Schiites* are so called from the Arabic word *Schiât*, which signifies in general a *company* or *party*.

The Sonnites and Schiites among the Mohammedans answer, in a great measure, to the Rabbinists and Karaites among the Jews; and it likewise appears that the same antipathy subsists between them.

[1] *Caliph*, or *Khalif*, in the Arabic, signifies *successor* or *vicar*; the Caliphs bearing the same relation to Mohammed that the Popes pretend they do to Jesus Christ, or to St. Peter. D'Herbelot, in his *Bibl. Orient.* defines the term, "a sovereign dignity among the Mohammedans, vested with absolute authority in all matters relating both to religion and policy." It is now one of the Grand Signior's titles, as successor of Mohammed; and of the Sophi of Persia, as successor of Ali; but it no longer necessarily implies the discharge of any ecclesiastical office or duty; for after the destruction of the Caliphate by Hulaku, the Mohammedan princes appointed a particular officer, in their respective dominions, who sustains the sacred authority of Caliph or *Imâm*, i. e. chief priest of Mussulmanism. In Turkey this officer goes under the denomination of *Mufti*, and in Persia under that of *Sadre*.

least, esteem them both equal; but the Sonnites admit neither Ali, nor any of the prophets, to be equal to Mohammed.—3. The Sonnites charge the Schiites with corrupting the Koran, and neglecting its precepts; and the Schiites retort the same charge on the Sonnites.—4. The Sonnites receive the *Sonna*, or book of traditions of their prophet, as of canonical authority; whereas the Schiites reject it as apocryphal, and unworthy of credit. And to these disputes, and some others of less moment, is principally owing the antipathy which has long reigned between the Turks and the Persians; for among the Sonnites, or followers of Abubeker, we are to reckon the Turks, Tartars, Arabians, Africans, and the greatest part of the Indian Mohammedans; whereas the Persians and the subjects of the grand Mogul, are generally considered as Schiites, or followers of Ali; though the latter indeed seem to observe a strict neutrality in this contest.

Besides these two grand factions, there are various other subordinate sects among the Mohammedans, which dispute with warmth concerning several points of religion, though without violating the rules of mutual toleration. And these different sects have been distinguished or divided into two sorts, those generally esteemed orthodox, and those which are deemed heretical.

The former are the *Sonnites*, who are subdivided into four chief sects, of which the 1st is that of the *Hanefites*, who generally prevail among the Turks and Tartars; 2d, that of the *Malecites*,

whose doctrine is chiefly followed in Barbary, and other parts of Africa;—3d, that of the *Shâfeites*, who are chiefly confined to Arabia and Persia;—and the 4th orthodox sect is that of the *Hanbalites*, who are not very numerous, and seldom to be met with out of the limits of Arabia.

The heretical sects among the Mohammedans, are those which are accounted to hold heterodox opinions in fundamentals, or matters of faith; and they are variously compounded and decompounded of the opinions of four chief sects;—the *Mótazalites*—the *Safâtians*—the *Khârejites*—and the *Schiites*.[1]

Besides these leading Mohammedan sects, and their various ramifications, a numerous and powerful party of Deists or Infidels, known by the name of *Wahabees*, have arisen in Arabia of late years; and, it seems, are daily gaining ground, so as to threaten the downfall of Mohammedism in that very country in which it made its first appearance.

For some cccount of them, see the article *Deists* in the last volume of this work.

[1] For an account of the Mohammedan Sects, both ancient and modern, see Hottinger's *Histor. Orient.* lib. ii. cap. 6; Chardin's *Voyages en Perse*, tom. ii. p. 263; Reland *De Religione Turcicâ*, lib. i. pp. 36, 70, 74, 85; Ricaut's *State of the Ottoman Empire*, book ii. chap. 12; Sale's *Preliminary Discourse*, sect. 8; and the 7th vol. of the *Asiatic Researches*.

COUNTRIES WHERE FOUND, NUMBERS, &c.—Of the four religious systems now considered, only Christianity and Mohammedism profess to be a rule of religion to all countries; and it is a matter of serious regret, that the latter of these two exceeds the former in extent of territory, and comes but little short of it in the number of professors. It exceeds it in extent of territory, for the Mohammedan religion is established in, or prevails throughout—*The Turkish dominions in Europe,*[1] *Asia, and Africa*, viz. Romania, Bulgaria, Greece, Candia, Cyprus, Natolia, Syria, part of Armenia, Egypt, &c.—*The Barbary States*, viz. Morocco, Algiers, Tunis, Tripoli, Fez, &c. —*Africa Interior*, viz. Fezzan, Tombuctoo, Kassina, Bornou, Darfoor, Nubia, &c.[2]—*The eastern coast of Africa, and the island of Madagascar*, viz. Adel, Zanguebar, Mozambique, Sofala, &c.—*Arabia;*—*The Persian States*, viz. Persia, Korasan, and part of Armenia.—*The Russian States* of Little Tartary, Astrakan, Kazan, Kirghis, Kazaks, Kolhyvane, &c.—*The Independent Tartars*, viz. those of Turkestan, Bucharia, Balk, Karasm, the Usbecs, &c.—*Hindostan;*[3]—*The Eastern Islands*

[1] Moldavia and Wallachia are here excepted, as they are governed by Christian princes, (styled *Hospodars*,) who are tributary to the Grand Signior, and almost all their inhabitants are Christians, and of the Greek Church.

[2] It does not appear that the doctrine of Mohammed ever penetrated into Abyssinia: it is also doubtful whether it was ever established in Ceylon.

[3] In Hindostan, the higher classes are said to be for the most part Mussulmans, and the lower classes Gentoos; and the dis-

of Malaya, Sumatra, Java, Borneo, Celebes, Mindanao, Luzon, &c. It has likewise made many proselytes in various other countries, as in China, &c.[1]

Hence it appears that there are, at this day, at least three Mohammedan empires—those of Turkey, Persia, and Morocco; but the greater part of the subjects of many Mohammedan princes, are either Christians, as in European Turkey, where these last are supposed to amount to near-

ciples of Mohammed are there supposed to amount to from 10 to 15,000,000.

[1] Were I here to include France within the extent of Mohammedism, I should no doubt have very *high* authority for so doing; for the commander of the French army in Egypt in 1798, the very same who now disgraces the imperial purple, thus addressed by proclamation the natives of Egypt: "In the name of God, gracious and merciful: there is no God, but God; he has no son or associate in his kingdom.—The French adore the Supreme Being, and honour the prophet and his holy Koran." —Again, "the French are true Mussulmans—they have at all times been the true and sincere friends of the Ottoman Emperors, and the enemies of their enemies. May the empire of the Sultan therefore be eternal," &c. &c.

*Intercepted letters*, cited by Mr Kett in his *Hist. the Interpreter of Prophecy*, vol. ii. p. 258, &c.

After this mark of Bonaparte's policy—hypocrisy, open and barefaced mendacity, (or whatever the reader may be pleased to call it,) with a view to gain a favourite point; we could not surely be greatly surprised were we to ascertain every doubling and winding, or the whole extent, of the same mean and wicked arts which he had no doubt employed, and as appears, more successfully employed, to gain a much higher object—to raise him to the throne which he has now usurped.

ly two-thirds of the population; or Pagans, as in Hindostan, where the Hindoos and other idolaters are thought to exceed the Mohammedans in point of numbers almost in the proportion of eight or nine to one.

Christianity has to boast of Spain, Portugal, Majorca, Minorca, Corsica, Sardinia, Sicily, Naples, &c. as re-conquests from the followers of Mohammed; at the same time, it is matter of just regret, that they still possess large and fair territories in Europe, Asia, and Africa, from which, at an early period of their history, they had jostled out the disciples of Christ. In most Mohammedan countries, Christianity is indeed still professed more or less, but its adherents are there exposed to cruel treatment, and heavy taxes, and are only tolerated by a kind of connivance, as a vehicle of enormous extortion. Turks only are privileged to wear the turban;[1] and in many places, as in Egypt, the number of Christians may be estimated, by means of their *Karadj*, or tickets of capitation.

All calculations with a view to ascertain the numbers of Mohammedans throughout the world,

[1] The *Crescent*, which is displayed on the top of all their mosques, &c. is the badge of Mohammedans, as the *cross* is that of Christians; but their turban or head-dress, which consists of two parts, a cap and sash of fine linen or taffety, artfully wound in divers plates around the cap, is used by them to distinguish their two grand sects, the sash of the Turks or Sonnites turban being made of white linen; that of the Persians or Schiites, of red woollen.

must be, in a great measure, arbitrary, as no registers are kept by them of births, deaths, or marriages; and they have even superstitious prejudices against numbering their people. They, however, have been calculated to amount to about 140,000,000.

It is remarkable, that Mohammed began his imposture in the very year that Boniface, Bishop of Rome, by virtue of a grant from the tyrant Phocas I., assumed the title of universal bishop. Mohammedism is now thought to be in its wane, as well as the church of Rome, and as they thus both rose together, some respectable divines are of opinion that they will likewise fall together, and that that event is at no great distance. But while our endeavours have been directed to the instruction of ignorant and savage tribes, the task of converting the less barbarous nations, who are led away by the false pretensions of the Arabian impostor, and thereby hastening this event, has been constantly declined as impracticable, or even opposed as inexpedient and dangerous.

Some obstacles in the way of this duty have already been noticed; but notwithstanding these and others, both the expediency and the practicability of it are maintained by several authors whose opinion is deserving of regard, particularly by Dr White, in his able sermon already quoted in this work. [1]

[1] See above p. 133.

CAUSES OF ITS ORIGINAL SUCCESS, AND OF ITS CONTINUANCE TO THE PRESENT DAY.—Among all the instances of audacious and successful imposture, which history has recorded, none has been more widely diffused, or more firmly established, than that of the pretended prophet of Arabia. Born in an obscure and uncivilized country, entitled to no pre-eminence of power or authority, the grand impostor, by the mere force of a bold and fertile genius, assisted by a concurrence of circumstances universally auspicious to his design, was enabled to obtain the most unbounded empire over the minds as well as persons of a very large portion of mankind; and together with a temporal kingdom, to introduce and fix a religion, which has subsisted in almost undiminished vigour to the present times, through the long period of near twelve hundred years.

But we must be careful not to confound what is uncommon, with what is supernatural: what can be accounted for by *human* means, we ought not hastily and indiscriminately to ascribe to *divine*. In order to accomplish the mysterious designs of his providence, the Deity is often pleased to permit the success of those actions and opinions, which it is contrary to his nature and attributes to approve. Success therefore, which is not only compatible with the existence of a revelation immediately proceeding from God, but even inseparable from it in our ideas, must not be insisted upon as directly and properly de-

monstrative of the sources whence *any* religion flowed. No—the causes of the original success of Mohammedism may clearly be traced—in the scandalous divisions, and deplorable corruptions of the Christian church; in the political and religious state of Arabia; in the independence and want of union among its tribes; in the gross ignorance (particularly with regard to religion) of its barbarous and uncivilized inhabitants; and lastly, in the nature and genius of Mohammedism itself: viz.—in the fascinating allurements of its promised rewards, in their agreeableness to the propensities of corrupt nature in general, and to those of the inhabitants of warmer climates in particular; in the artful accommodation of its doctrines and its rites to the preconceived opinions, the favourite passions, and the deep rooted prejudices of those to whom it was addressed; in the poetic elegance with which its doctrines, its precepts, and its histories were adorned; and, in the captivating manner in which they were delivered.[1]

It appears, from the express and universal testimony of history, that every circumstance of the times, every particular in the manners and situation of mankind, plainly and forcibly concurred to favour the bold and artful imposture.

But of all the arguments by which the cause of Mohammedism has been promoted in the world,

[1] See Demetr. Cantemir *De Statu Imp. Turcici*, fol. 1722, or Dr Apthorp's *Discourses on Prophecy*, vol. ii. p. 174.

none perhaps has been found more powerful than that of the sword.—Mohammed's definition of war was *decertatio pro via Dei*. "The sword," says he, "is the key of heaven and hell; a drop of blood shed in the cause of God, or a night spent in arms, is of more avail than two months of fasting or prayer. Whosoever falls in battle, his sins are forgiven at the day of judgment; his wounds shall be resplendent as vermilion, and odoriferous as musk, and the loss of his limbs shall be supplied by the wings of angels and cherubims!"

Both he and his immediate followers lived up to the principle of this doctrine of force. To their Pagan subjects no other alternative was allowed than an immediate desertion of their former errors, and conversion to the faith, or an instant and cruel death by the hands of a barbarous zealot. To the Christian indeed, the policy, rather than the mercy of his Mohammedan conquerors, offered a somewhat milder choice: he was allowed the peculiar privilege of compounding for the preservation of his religion and his life, by the payment of a constant and heavy tribute. What extraordinary efficacy this mode of conversion must have carried with it, to men who had already lost almost every thing but the name of their religion, may easily be imagined. Nor can we wonder, if in this situation of affairs, the still small voice of conscience was unheard amidst the cries of interest; or if temporal ease and security under the banners of a victorious prophet,

were preferred to that scandal and those distresses, to which the religion of a lowly and crucified Saviour now subjected its professors.

As the corrupt and distracted state of the Christian church had originally assisted the rise, so did it operate with still greater force in favour of the subsequent progress of Mohammedan imposture. If indeed we allow to this cause its proper influence; if we consider the weakness of the surrounding nations, and the natural strength of Arabia, now collected and pointed to one object; if we reflect on that fervour of zeal, and that wildness of enthusiasm, which were now superadded to the native valour of a hardy and warlike people; we shall cease to wonder at the victories and triumphs they obtained over the lukewarm and degenerate defenders of the gospel.

Of these victories and these triumphs the propagation of their new faith was the professed object and design: thus by violence and bloodshed had the prophet himself finally established his religion among his countrymen; and thus had he expressly commanded his followers to extend it over all the regions of the earth.

"I never wondered," says an able and ingenious author, "that the attempts of Mohammed to establish his religion, were crowned with success. When I peruse the Koran, and examine the materials of which it is composed; when I observe how much the work is indebted to the Jewish and Christian revelations; when I sur-

vey the particular part which Mohammed or his agents supplied; when I see with how much art the whole is accommodated to the opinions and habits of the Jews, Christians, and Pagans; when I consider what indulgences it grants, and what future scenes it unfolds; when I advert to the peculiar circumstances of the times, when its authors formed the vast design of assuming the royal and prophetic character; and more than all, when I contemplate the reformer at the head of a conquering army, the Koran in one hand, and in the other a sword; I cannot be surprised at the civil and religious revolution, which has immortalized his name. With *his* advantages, how could he fail of success? every thing favoured the enterprize: the nations beheld a military apostle; and they who were unconvinced by his arguments, trembled at his sword."[1]

Of the continuance of Mohammedism, when thus established, and of its existence to the present times, various causes might be assigned, whose joint operation would be sufficient to account fully for the effect, without having recourse to any miraculous or particular interposition of Providence. Of these causes I shall mention one only, and that, because it appears to be of peculiar force and importance.

In almost all those countries which acknowledge the authority of Mohammed, so intimate

[1] Mr Clarke's Answer to the Question, *Why are you a Christian?*

in the connection, so absolute the dependence of the civil government on religion, that any change in the latter must necessarily and inevitably involve the ruin and overthrow of the former.

The Koran is not, like the gospel, to be considered merely as the standard by which the religious opinions, the worship, and the practice of its followers, are regulated; but it is also a political system: on this foundation the throne itself is erected; from hence every law of the state is derived; and by this authority every question of life, and of property, is finally decided.[1]

It is obvious, therefore, that, in every country where Mohammedism had been once received and established, this circumstance must have operated with uncommon weight to crush any important innovation in religion; since, from this inseparable connection between the sanctions of religion and those of the state, every such innovation could be considered in no other light, than as an attempt to overturn the civil government, to loosen the bands of society, and to destroy every privilege of law, and every security of property.

Such then being the circumstances, and such the means by which the religion of Mohammed was so widely diffused, and so firmly established

[1] "The authority of the supreme magistrate is founded upon the Koran; the doctrines of this book are the basis of his throne; so that any change in religion must disturb his government, and a religious innovator is considered as an enemy to the prince."—Dr Ryan's *Hist. of the Effects of Religion*, p. 372.

in the world; its success, however astonishing, is capable of being accounted for by mere human causes; and consequently to suppose any extraordinary and particular interposition of the Deity, is evidently unnecessary and absurd. Success alone affords no absolute proof of the favour and approbation of God; no determinate and appropriate evidence for the truth, or divine original, of any doctrines or opinions: for is it not evident that he permits error to prevail in the world, nay sometimes to a greater extent than the truth itself?

Ultimately, indeed, this awful and memorable change in the religion and manners of so great a part of mankind, like every other human event, must be referred to the overruling providence of that God, whose judgments are unsearchable, and whose ways are past finding out; whose wisdom uniformly bringeth good out of evil; and who maketh even the violence of the wicked, and the artifices of the impostor, subservient to the accomplishment of his gracious, though mysterious designs.

Let not then the Christian be offended, or the infidel triumph at the successful establishment and long continuance of so acknowledged an imposture, as affording any reasonable ground of objection against our most holy faith.

Let these events rather be considered as evidences of its truth; as accomplishments of the *general* prediction of our Lord, that "false Christs and false prophets should arise, and should de-

ceive many; and especially of that *particular* and express prophecy in the Revelation,[1] which has been determined, by the ablest commentators, to relate to the impostor Mohammed, and his false and impious religion; which "arising like a smoke out of the bottomless pit," suddenly overshadowed the Eastern world, and involved its wretched inhabitants in *darkness* and in error.

MISCELLANEOUS REMARKS ON ITS EFFECTS, &c.—The faith of Mohammed, wherever it is established, is united with despotic power. On the banks of the Ganges, and on the shores of the Caspian, under the influence of climates the most unlike, and manners the most opposite, it is still found accompanied with servitude and subjection: every free and every gallant people whom it has involved in the progress of its power, have abandoned their rights when they enlisted themselves under the banner of the prophet; and have forgotten, in the title of *the faithful*, the pride of independence, and the security of freedom.

Its followers are distinguished also by a spirit of hostility and hatred to the rest of mankind. Wherever it has established itself, the relations of situation, of language, and of national policy, have been controuled by the influence of religious enmity. The regulations which it prescribes for the conduct of private life, have a tendency to separate the Mussulman from all communion

[1] Revel. chap. ix. v. 1, &c.

with other men, and all participation of the offices of humanity: and in every period of its history, the pride or the jealousy, which it has inspired, seems to have represented the rest of mankind as enemies with whom, while they opposed the prophet's power, it were impious to converse, and whom it was even meritorious to destroy. To the pious Mussulman the rest of mankind are proscribed, as the objects of his aversion or contempt: the hand of his prophet has even marked repeatedly, and authoritatively, the limits within which his humanity ought to be employed; and, to his eye, the various multitudes who stand without the barrier, are blended under one common colouring of ignorance and opposition to the truth, and of hopeless exclusion from the knowledge of the divine will here, and the privileges of the divine favour hereafter. The sword, by which the conquests of the prophet were attained, and which far more effectually than the boldness of his pretensions, or the wisdom of his Koran, subdued the obstinate prepossessions of his countrymen, is left as the most precious inheritance to the successors of his power; and, while their piety is united with their ambition and their pride, to the private Mussulman the prospect of eternal enjoyment is held out as the reward of his labours in the desolation of humanity. The honour of his country, the success of his faith, and the sense of the importance and superiority of his own character, are connected with the spirit of undistinguishing and uncon-

trouled hostility to the rest of his species: and the same fatal delusions which occasionally deluged the East for ages in blood, have silently, but uniformly, operated upon the private sentiments of men, so as to narrow their social affections within the bounds of their own persuasion, and to create enemies in all that are not numbered under the banners of the prophet.

While the religion of Mohammed thus naturally tends to divide mankind, whether as individuals or nations, from each other; and while it checks the diffusion of humanity, by retarding the improvement and happiness of human kind; its effects are no less malignant upon the intellectual powers, and the moral character of man.

Among the nations who have embraced it, a degree of ignorance is conspicuous that is strangely inconsistent with that instinctive emulation, which the improvement of neighbouring states usually excites in the vanity of individuals, or the policy of governors.

Their progress in science, their capacity to invent, and even their willingness to adopt any useful or elegant arts, bear no proportion to their zeal and activity in the support of their religious tenets. Throughout every country where Mohammedism is professed, the same deep pause is made in philosophy; and the same wide chasm is to be seen between the opportunities of men to improve, and their actual improvement. Knowledge is not only neglected, but despised; not only the materials of it are banished, but the very

desire of recovering and applying them is totally extinguished. Hence the bold sallies of invention are checked, the patient efforts of industry are unknown, and they who contribute not by their own discoveries to the common stock, are at the same time too perverse to adopt, and too proud to revere, what has been discovered by other men. The evil is, indeed, hopeless, when the remedy itself is rejected with loathing and contempt: for how can the Mohammedans emerge from that ignorance, which they are accustomed to consider as meritorious? What power of reason will be sufficient to break the magic spell, which now holds them in bondage to the tyranny of the despot, the policy of the priest, and the bigotry of the vulgar?

Under the influence of Mohammedan belief, the human mind appears to have lost somewhat of its capacity and power; the natural progress of mankind, whether in government, in manners, or in science, has been retarded by some secret principle of private indolence or external controul; and over the various nations who have either assented to the faith, or submitted to the arms, of the impostor, some universal, but baleful, influence seems to have operated, so as to counteract every diversity of national character, and restrain every principle of national exertion.

Equally baleful is its influence on the conceptions of the imagination, and the direction of the appetites. The doctrines which the prophet of

Arabia has taught concerning the divine perfections, too frequently accord with the lowest ideas of the human mind; and though they are at times illuminated by sublime or magnificent images, yet many of the supposed beauties of the Koran consist rather in the brilliancy of the language, than in the majesty of the thought. How much Mohammed was indebted to the writings of the prophets and of the evangelists, for the greater part of what is sublime or beautiful in his theology, his compositions declare: but with this sacred and hallowed imagery he blended the impure superstitions and gross conceptions of his countrymen. Hence the God of Abraham and of Moses, the incomprehensible being who, in the language of Isaiah, "liveth from eternity to eternity," is associated with the gross and limited attributes of Eastern idolatry; and the altar which is erected to the Father of universal nature, is commanded to be approached with the slavish rites of a timorous and abject superstition. Of that eternity, the representation of which forms so great a part of every religion, the ideas which Mohammed has given, are not more pure or more consistent. Of such a system of opinions, so perplexed by inconsistency,[1] and so de-

[1] Mr Gibbon intimates, that Mohammed was indebted for his Koran to his own researches, and not to the assistance of Jews or Christians; since "the uniformity of a work denotes the hand of a single artist." But within a few pages he afterwards admits, that in a version of the Koran, "the European infidel will peruse with impatience the endless incoherent rhapsody of

based by impurity, the effect upon the mind is obvious. Though all men probably can feel the sublimity of those descriptions which sometimes occur, yet the impression is momentary; but the apprehensions which are entertained of the Deity from his agency, and the conceptions which are formed of futurity from its employments, are permanent. The beauties of the Koran may captivate the fancy; but its errors at once delude the judgment, degrade the spirit, and pollute the affections. How can the follower of Mohammed, therefore, feel any enlargement given to his understanding, from representations of a Deity who, though sometimes eloquently or magnificently described, is yet familiarized to his apprehension in the character of an impure or capricious being? How can he be excited to the exercise or improvement of the higher powers of his nature, by the views which his religion affords him of a futurity in which these powers seem to be unemployed; in which the enjoyments of animal pleasure form a great part of the reward assigned to virtue; and to the relish of which no other preparations seem necessary, than to assimulate the mind to

fable, and precept, and declamation, which seldom excites a sentiment or an idea; which sometimes crawls in the dust, and is sometimes lost in the clouds." (History, chap. 1.) Now admitting the truth of the proposition here laid down by this philosophic historian, does it not follow, that that uniformity and consistency of a work which denote "the hand of a single artist," are wanting not only in the *Koran*, but also in the *Decline and Fall of the Roman Empire*?

an ambition as limited, and to desires as impure?

One doctrine of the Koran has been particularly destructive to the professors of this religion, in every country where it has been professed. The prophet has told his followers, that God has numbered their days, and predestinated their fate; that every human event is irrevocably fixed; and not only the time, but also the manner and circumstances of man's death, so unalterably settled, that the devout Mussulman thinks it criminal to attempt to alter what was pre-ordained by God.[1] Hence he judges all precaution for saving life vain, if not impious; and beholds his parents, his children, and his friends, falling a sacrifice to disease and death, with a stupid and ineffectual concern: Nor have they, until of late, been prevailed on in Constantinople, and other parts of the Turkish dominions, to employ any remedy against the plague, which makes dreadful havoc in those countries. They indeed use medicines, yet not for the purpose of protracting life, but of allaying pain; and they consider the plague as the dart of the Almighty, who infallibly hits his mark; and think it sinful to attempt to escape it, by changing infected for salubrious air.

The effects of Mohammedism are not less malignant upon the moral character of man, by the rules and precepts it prescribes.

[1] See *Koran*, chap. xvi.

The influence of a religion upon morality, is to be determined by the relation which the peculiar duties it prescribes have to the general welfare of men; and the motives which, of itself, it affords to the discharge of those grand and universal duties, which time and place may indeed modify in their degree, but without suspending their obligation. Considered in this light, the religion of Mohammed presents itself to us, as containing precepts more destructive, perhaps, to the well-being of mankind, than are to be found in any other instance of religious delusion. The Mussulman is commanded, indeed, to be just and charitable; and this command every other religion, however false, would not fail to impose. But justice and charity form only a small and subordinate part of his obedience. He must abstain from the innocent enjoyment of the bounties of nature, with a rigour which lessens the comforts of social intercourse; and even, in some degree, represses the noble emotions of friendship and affection. He must approach the Deity, not at the seasons of his own gratitude, but at prescribed hours, which often arrive without the preparation of his heart; and which return with such frequency, and must be practised with such exactness, as tend surely to create ostentatious hypocrisy, or abject pusillanimity; to slacken punctuality into indifference, or inflame zeal into fanaticism.[1] In whatever situation he

[1] Their stated times of prayer are,—1. In the morning, before sun-rise; 2. When noon is past, and the sun begins to de-

is placed, he must perform ablutions which often interfere with the practical duties of life; and of which the forms and circumstances would be ridiculous in the recital, if, indeed, they deserved not a severer appellation, when considered as the evidences of virtue and piety.

To fill up the measure of his devotion, the Mohammedan must leave his friends, his family and his country, and expose himself to the dangers of a tedious journey, through barren sands, and beneath a burning sky, to visit the temple of Mecca, with ceremonies which alike corrupt the understanding, and degrade the dignity, of a rational and immortal being.[1]

cline from the meridian; 3. In the afternoon, before sun-set; 4. In the evening, after sun-set, and before day be shut in; and, 5. After the day is shut in, and before the first watch of the night.

At these times, of which public notice is given by the Muesins, or Cryers, from the steeples of their mosques, (for they do not use bells) every conscientious Moslem, *i. e.* Mussulman, prepares himself for prayer, which he performs in the mosque, or in any other place, provided it be clean, after a prescribed form; and with a certain number of praises, or ejaculations, and using certain postures of worship, as turning towards Mecca, and sometimes even prostrating himself so as to touch the ground with his forehead.

[1] "The two great claims to the superior approbation of the prophet, and which give distinction to individuals, are the pilgrimage to Mecca, and the having learned to repeat the *Koran* by heart, or transcribed it with scrupulous elegance. By these performances, the much envied titles of *Hadji* and *Hafiz* are solely to be acquired."—DALLAWAY'S *Constantinople*, p. 63.

Such are the duties to which the followers of Mohammed are bound; and little must the prophet have known of the human heart, if he imagined, that the prescription of such a ritual was serviceable to the cause of real piety; if he believed that, by the introduction of burthensome ceremonies, he insured the sincerity of religion; or if he ventured to hope, that any other consequence could arise from such precepts, than the observance of the forms of devotion without its spirit, and the confinement of the emotions of virtue to that precise limit within which they were circumscribed.

Such is the tendency which this religion has, from its intrinsic and distinguishing properties, to affect our moral agency; and since every cause must be judged of by its proper effects, enough, I trust, has been advanced to prove, that Mohammedism is naturally hurtful to the intellectual, the social, and the religious character of man.

To the works already referred to on the general subject of Mohammedism, I beg leave to add Grotius, *De Veritate Relig. Christianæ*, lib. 6.; and Dr White's able and eloquent *Sermons at the Bampton Lecture;* wherein the doctor considers Christianity and Mohammedism, in their *history*, —their *evidence*,—and their *effects*, as the three great sources of comparison, by which their truth is to be determined: and to this last work I am happy to acknowledge my obligations for

much of the account of Mohammedism here presented to the reader.

The *authors*, or *founders*, of these two systems of religion, are compared by another distinguished and eloquent divine, who sets their characters in such a clear point of view, as to force conviction on the minds of his readers; and uses such powerful language, that I cannot help concluding this article in his words.——

"Go to your natural religion: Lay before her Mohammed and his disciples arrayed in armour and in blood, riding in triumph over the spoils of thousands and tens of thousands, who fell by his victorious sword: Shew her the cities which he set in flames,—the countries which he ravaged and destroyed,—and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements: Shew her the prophet's chamber, his concubines and wives; let her see his adultery, and hear him allege revelation, and his divine commission, to justify his lust and his oppression. When she is tired with this prospect, then shew her the *blessed Jesus*, humble and meek, doing good to all the sons of men, patiently instructing both the ignorant and the perverse. Let her see *him* in his most retired privacies: Let her follow him to the Mount, and hear his devotions and supplications to God. Carry her to his table to view his poor fare, and hear his heavenly discourse. Let her see him injured, but not provoked: Let her attend him to the tribunal, and

consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agony of death, and hear his last prayer for his persecutors,—*Father, forgive them, for they know not what they do.*

"When natural religion has viewed both, ask, Which is the prophet of God? But her answer we have already had, when she saw part of this scene through the eyes of the centurion who attended at the cross; by him she spoke and said, *Truly this man was the Son of God.*"[1]

[1] Bishop Sherlock's *Sermons*, Vol. I. Ser. IX. *in fin.*

# GRAND DIVISIONS

OF

# CHRISTIANITY.

HAVING thus considered the four grand systems of religion, according to the order of time in which they first made their appearance in the world; and Christianity being now the only true religion, I next proceed, in pursuance of my plan, to give some account of its different divisions and subdivisions; or, of the various denominations and sects now existing in the Christian world.

The three grand divisions of the Christian religion, according to the order of their first appearance, are:—

1. *The Greek and Eastern Churches.*
2. *The Church of Rome:*—And,
3. *The Protestant Churches.* Of which in their order.

THE

# GREEK

AND

# EASTERN CHURCHES.

DIVISIONS AND SUBDIVISIONS.—The society of Christians that goes under the general denomination of the *Eastern* church, so called in contradistinction from the *Western* church, or that of *Rome*, is dispersed throughout Europe, Asia, and Africa, and may be divided into *three* distinct communities.

The *first* is that of the Greek Christians, who agree in all points of doctrine and worship with the patriarch [1] residing at Constantinople, and reject the pretended supremacy of the Roman pontiff.

[1] Patriarchs are supreme ecclesiastical dignitaries or bishops, and are so called from their paternal authority in the church. The title is now in use only in the Eastern churches; and this patriarch is considered as the head or chief of the Greek church and nation.

The *second* comprehends those Christians who differ equally from the Roman pontiff and the Grecian patriarch, in their religious opinions and institutions, and who live under the government of their own bishops and rulers.

The *third* is composed of those who are subject to the see of Rome.

The society of Christians that lives in religious communion with the patriarch of Constantinople, is, properly speaking, the *Greek*, though it assumes likewise the title of the *Eastern* Church.

This society is subdivided into *two* branches, of which the one acknowledges the supreme authority and jurisdiction of the bishop of Constantinople; while the other, though joined in communion of doctrine and worship with that prelate, yet refuses to receive his legates, or to obey his edicts, and is governed by its own laws and institutions, under the jurisdiction of spiritual rulers, who are independent on all foreign authority.

That part of the Greek church which acknowledges the jurisdiction of the bishop of Constantinople, is divided, as in the early ages of Christianity, into four large districts or provinces—*Constantinople*, *Alexandria*, *Antioch*, and *Jerusalem*; over each of which a bishop presides, with the title of *patriarch*, whom the inferior bishops and monastic orders unanimously respect as their common father. But the supreme chief of all these patriarchs, bishops, and abbots, and, ge-

nerally speaking, of the whole church, is the *patriarch of Constantinople.*

Adopting the plan of Dr Mosheim, whose language I have just quoted, I shall now give some account,

1*st*, Of *this* part of the Greek church.

2*dly*, Of that *other* part which, though adopting her doctrines and ceremonies, yet is entirely free from the jurisdiction and authority of the patriarch of Constantinople, and comprehends the *Russians*, *Georgians*, and *Mingrelians.*

And *then*, of those Eastern churches that separate from the communion of the Greeks and Latins, and differ from them both in doctrine and worship; and to this division belong the *Monophysites* or *Jacobites*, together with the *Nestorians* or *Chaldæans*, the *Armenians*, &c.

Of the *third* grand division of Eastern Christians, viz. those who are subject to the see of Rome, some account will be given below, under the article *Church of Rome.*

THE

# GREEK CHURCH

SUBJECT TO THE

# PATRIARCH OF CONSTANTINOPLE.

NAME, ANTIQUITY, &c.—The *Greek church* is so called, from its comprehending all Christians within the limits of Ancient Greece, to distinguish it from the *Latin* or Romish church, and chiefly from its members having long universally used the Greek language in its liturgies or religious services; a practice which is still continued in the part of it now under consideration, and likewise by some others.

The *Oriental* or *Greek* church is the most ancient of all Christian churches; for, though it may be granted that the Roman pontiff had acquired a spiritual, or rather a temporal jurisdiction, before the patriarch of Constantinople, and

perhaps before any other Oriental patriarch, yet it cannot be doubted that the first Christian church or society was established at Jerusalem.

The next churches were, doubtless, those of Syria and Greece; and if ever St Peter was at Rome, which has not yet been fully ascertained, it was not till after he had been bishop of Antioch; so that the *Latin* church is unquestionably the daughter of the *Greek*, and is indebted to her for all the blessings of the gospel; a truth which one of her own bishops acknowledged in the council of *Trent*. [1]

"The law went out of Zion, and the word of the Lord from Jerusalem." [2] This city was the mother of all churches; [3]—the original emporium of the Christian faith; the centre from which the healing rays of Christianity diverged and spread over the world.

But notwithstanding the *Greek* church is more ancient than the *Latin*, they had both the same apostolical foundation; and for the first eight cen-

[1] "Ejia igitur Græcia mater nostra, cui id totum debet quod habet Latina Ecclesia."—*Oratio Episc. Bitont. in Conc. Trid. habita.*

[2] Isaiah, chap. ii. 3.

[3] This is acknowledged not only by Theodoret, but likewise by one hundred and fifty orthodox fathers, assembled in a council at Constantinople, Anno. 381. "Μήτηρ ἁπασῶν ἐκκλησιῶν."—Theod. Histor. Eccl. l. 5. c. 9. p. 211. Edit. *Paris*, 1673, speaking of Jerusalem:—"Porro Ecclesiæ Hierosolymitanæ, quæ est *aliarum omnium mater*, Cyrillum Episcopum vobis ostendimus." *Concil. Constantinop. de consecratione Cyrilli.* Teste Baronio [illegible]

turies they were in communion with one another, though all along they disagreed in some points. They were divided as to the time and obligation of keeping Easter so early as the second century, and considerable jealousies broke out between them at the council of *Sardis*, in Illyricum, in 347. The flame of resentment, though occasionally stifled for a time, again broke out with encreased fury in the eighth century, on the subject of images; and in the ninth, under the patriarch *Photius*, their disputes ran so high, that they broke off communion with each other, and a final separation took place between them. Photius was elected patriarch of Constantinople, in the year 858, by the emperor Michael, in the place of *Ignatius*, whom that prince drove from his see, and forced into exile. Pope *Nicholas* I. took part with the exiled patriarch, condemned the election as unwarrantable, and excommunicated Photius. Upon this, Photius, a high-spirited prelate, and the most learned and ingenious man of the age, assembled a council at Constantinople, and, in return, excommunicated the Pope. Hence, and from various other circumstances in the history of the Eastern and Western churches, we may conclude, that the animosities which subsisted between them for so many ages, and the final separation which thus ensued, are not to be ascribed to their early difference in opinion concerning the observation of certain festivals, nor even to the more important subjects of dispute which gave rise to

the Arian heresy. They are rather to be referred to that period when Constantine removed the seat of empire to Byzantium; and, by augmenting the dignity of the latter see, rendered it formidable to the authority of the Roman pontiff. In the second general council, the bishop of Constantinople was allowed to sit next to the successor of St Peter; and, by the twenty-eighth canon of the synod of Chalcedon, he was permitted to enjoy an equal rank. To these encroachments no small resistance was made by the head of the Latin church; but the emperors of the East were strenuous to assert the privileges of the new city, and, by the preponderance of their authority, confirmed all its pretensions. In the eighth century, Pope Gregory having carried his persecution of the *Iconoclasts*, i. e. the image-breakers, too far, the emperor Leo III. surnamed the *Isaurian*, from the place of his birth, as well to restrain his power as to punish his arrogance, seized his possessions in Calabria, Sicily, Illyricum, and Greece, and transferred them to the jurisdiction of the bishop of Constantinople. From that period some consider this unfortunate breach as fixed and incurable; for, notwithstanding the church of Rome was afterwards accused of various errors and irregularities, by the patriarchs Photius, and Michael Cerularius, and both the supremacy and infallibility of the Pope were warmly resisted, these were not the principal bone of contention. Hence the two attempts made by the emperor *Michael Palæologus*, in the

thirteenth century, to allay the fervour of dissention, and reunite the two churches, were vain, and that the union proposed by the council of *Florence*, in the fifteenth century, was of short duration; and, in short, that every attempt to heal the breach has been hitherto without effect. The mutual sacrifices required have been unpalatable both to the Roman and the Constantinopolitan prelate, so that each remains, to this day, the centre of a different system; and the Greeks have ever been looked upon by the Latin church as *Schismatics*.[1]

In the history of the *Greek church*, from this fatal separation in the ninth century, little further occurs, excepting the *Crusades*, or holy wars, and the vast accession that was made to it by the conversion of the Russian dominions, till about the middle of the fifteenth, (1453) when Mahomet the II. took Constantinople, and overthrew the Grecian empire, under *Constantine Palæologus*, the last of the Byzantine Cæsars. With the empire of the Greeks, their religious establishment was overthrown; and though a partial toleration was at first permitted, the religious despotism of their conquerors soon contracted it within more confined limits, and reduced the Christian religion and its professors to the miserable state in which they now exist under the

[1] See Spanhemius, *De perpetua dissentione Eccles. Orient. et Occident.*

yoke of the *Ottomans*. The Greek church still subsists under the sceptre of Mohammed. But how does it subsist? Like the tree (says the venerable Bishop Horne) that had suffered excision, in the dream of the Chaldean monarch; its root indeed remains in the earth, with a band of iron and brass, and it is wet with the dew of heaven, until certain times shall have passed over it; at the expiration of which, it may come into remembrance before God, and again bud, and put forth its branches, and bear fruit, for the shadow and support of nations yet unknown. But at present its condition is not to be envied or coveted. The Mohammedan power has been raised up to be the Pharoah, the Nebuchadnezzar, and the Antiochus Epiphanes of these last days, to the Eastern churches. Let those therefore that now stand, "be watchful, and strengthen the things that remain, that are ready to die," lest they also fall. The promise of divine protection, and indefectible subsistence is not made to any particular church or churches, but to the church of Christ in general; and as the Seven Churches of Asia have, of a long time, almost wholly disappeared, and the glory of the Greek church has for ages been wretchedly obscured, so may any church or churches, however flourishing now, be one day equally obscured; and, sooner or later, even wholly extinguished and forgotten.

DISTINGUISHING DOCTRINES.—The Greek [illegible]h agrees in most things with either the

*church of Rome* or the *Reformed*, i. e. the *Protestant* church; wherein it differs from the one, it, for the most part, agrees with the other. Many of the corruptions of the church of Rome arose before the final separation took place between it and the Greek church; and, as many of these had their origin in the East, they continued in both churches after the division, so that, in the Greek church, may be found many of what we consider as errors in the Latin church: but, though the former has departed widely from the faith which it once professed, and is now sunk into deplorable ignorance and superstition, it can scarcely be admitted that it is so very corrupt as the latter.

It agrees with the reformed church, in disowning the pretended supremacy and infallibility of the Pope, and the church of Rome as the true Catholic church; and in rejecting purgatory by fire,—*graven* images,—the celibacy of the secular clergy,—and in administering the sacrament in both kinds; but it differs from it in the number of the sacraments,—in using *pictures*,—in admitting the invocation of saints,—in transubstantiation,[1] and, of course, the adoration of the host; and, though it rejects purgatory, it has something that may be said to resemble it; and it admits masses and services for the dead.

But as this church has no public or established articles of faith, like those of the United church

[1] See their ideas of the Sacrament of the Lord's Supper below.

of England and Ireland, &c. we can only collect what are its doctrines, from the councils whose decrees it receives,—from the different offices in its liturgies,—and from the catechisms which it authorises to be taught.

The Holy Scriptures, and the decrees of the first *seven general* councils,[1] are acknowledged by the Greeks as the rule of their faith; and the doctrine of the Trinity, together with the articles of the Nicene and Athanasian creeds, are received by them, in common with most other Christians. In one particular, indeed, they differ from the other churches of Europe, whether Romish or reformed, viz. in believing that the Holy Spirit proceeds from the Father *only*, and not from the Father and the Son; and, in defence of this opinion, they appeal to the Holy Scriptures,[2]—ecclesiastical history,—the acts of councils,—the writings of the Fathers,—ancient manuscripts, and especially to a copy of the *Nicene* or Constantinopolitan creed, engraven on two tables of silver, and hung up in the church of St. Peter at Rome, by order of Leo III., in the beginning of the 9th centry, where, we are told, it still appears without the interpolation in dispute. They assert, that the bishops of the church of Rome, without consulting those of the Eastern churches, and without any regard to the anathema of the council of *Ephesus*, have

[1] For the councils, see below.

[2] See St. John, xv. 26.

added the word *Filioque* (and the Son) in the Nicene creed: Yet, to remove all suspicion of their entertaining any heterodox opinion in regard to the third person of the ever blessed Trinity, they declare, that "they acknowledge the Holy Spirit to be of the same substance with the Father and the Son;—to be God from eternity, proceeding from the essence and nature of the Father, and to be equally adored."[1]

They have seven sacraments, or, as they term them, *mysteries;* which are defined to be, "ceremonies or acts appointed by God, in which God giveth, or signifieth, to us his grace." This number they have probably received from the Latin church, several of them having no foundation in antiquity as sacraments. They are, 1. *Baptism;* 2. The *Chrism*, or baptismal unction; 3. The *Eucharist*, or sacrament of the Lord's Supper; 4. *Confession;* 5. *Ordination;* 6. *Marriage;* and, 7. The *Euchelaion*, or Mystery of the *Holy Oil*, with prayer.

Of these, *Baptism* and the *Eucharist* are deemed the chief; both which, together with the *Baptismal Unction* and *Confession*, are to be received by all Christians; but of the other three, none, not even the *Euchelaion*, is considered as obligatory upon all.

[1] Thomson's *Travels in France, Italy, Turkey*, &c. vol. i. p. 405. In page 410., Mr Thomson observes, that they pretend to express their belief of a Trinity of persons in one divine essence, "by often crossing themselves with the *thumb and two fingers* of their right hand."

With respect to *baptism*, I am not aware that they hold any peculiar opinions as to its *nature;* but they lay so great stress on its *necessity* to salvation, that, with the church of Rome, they admit of lay baptism, when a priest or deacon cannot be had to administer it; and they never repeat it on any occasion whatever. They baptise by immersion, and they use the *trine immersion*, or form of dipping the child thrice in water; which is no doubt the most ancient manner; but, previous to baptism, the child, though not two months old, must be solemnly initiated into the church, as a *catechumen*, through the medium of its sponsors, when *exorcism* is used: and the other rites and ceremonies connected with the administration of this sacrament are equally singular.[1] Formerly only one sponsor was required, and there have been regulations to prevent more; but they are not now observed; nor is the number limited in the Greek church. It is however not unworthy of notice, that a godfather is not permitted to marry his goddaughter.

When the child is baptised, the priest proceeds immediately to anoint it with the *holy chrism;* for this, though reckoned a *distinct* mystery, is inseparable from baptism. Previous to baptism, the child was anointed with oil, which was likewise used in the consecration of the baptismal

[1] See Dr King's *Rites and Ceremonies of the Greek Church in Russia;* or the *Supplement to the Encyclopædia Britannica*, under the article *Church*.

water; but this *chrism* is a very different thing from it,[1] and consists of various oils, and other precious ingredients, which, in different proportions, are all boiled together, and afterward solemnly consecrated by a bishop. It can be prepared *only* by a bishop, and only on Maundy Thursday, *i. e.* Thursday in Passion Week; and, as the anointing with it is substituted in place of the apostolical rite of the laying on of hands, called confirmation in the churches of Rome and England, and is occasionally used for some other purposes, great quantities of it are of course prepared at once, and distributed[2] among the different churches of each diocese. This anointing the Greeks call "the seal of the gift of the Holy Ghost;" which words the priest repeats while he applies the *chrism*, or holy oil, to the forehead, eyes, nostrils, mouth, ears, breast, hands, and feet, of the child.

Immediately after, or some days after, as ordered, the child is again brought to the church; when the priest, after praying for it, unties its girdle, and linen clothes; and then, taking a new sponge, moistened with clean water, he washes its face, breast, &c. saying, "Thou hast been

[1] It likewise differs from, and is much more costly than, the *chrism*, or ointment, which was used for confirmation in the ancient church, and which was made simply of oil olive, and the balm of Gilead.

[2] In round vials, or alabaster boxes, in allusion to that which *Mary Magdalen* broke and poured on our Saviour's head.—THOMSON'S *Travels*, vol. i. p. 394.

baptized, enlightened, anointed, sanctified, and washed, in the name of the Father, and of the Son, and of the Holy Ghost, now, and for ever, even unto ages of ages. Amen."

The last ceremony appended to baptism, is that of the *tonsure*, or cutting the hair of the child's head in the form of the cross; when the priest offers up for it several prayers, all alluding to the rite to be performed; and then cuts its hair crosswise, saying, " N. the servant of God, is shorn, in the name of the Father, and of the Son, and of the Holy Ghost," &c. as above.

For the celebration of the Lord's Supper, the Greeks have three liturgies that are occasionally used, viz. that of *St. Chrysostom*, which is in ordinary daily use; that of *St. Basil*, used upon all the Sundays of the great fast, or lent, except Palm Sunday; upon Holy Thursday and Saturday, or Easter Eve; upon the vigils of Christmas and the Epiphany; and upon St. Basil's day;—and that of the *Pre-sanctified*, which is used on all the week days during the great fast, except Saturdays, Sundays, and the Lady Day. The liturgies of St. Chrysostom and St. Basil are supposed to have been considerably corrupted, particularly the former; in their present state there is no essential difference between them; and the office of the *Pre-sanctified* is merely a form of dispensing the communion with elements which had been consecrated on the preceding Sunday, whence it has its name.

In the *offertory* there is a strange ceremony, called "*the slaying of the Holy Lamb;*" which may be seen in Dr King's *Rites and Ceremonies of the Greek Church in Russia*, p. 137., &c.

The Greek church, strictly so called and considered by itself, had no notion of the Romish scholastic doctrine of *transubstantiation.*[1] That monstrous tenet, as it has no true foundation in Scripture, so was it utterly unknown to the primitive church.

This, among other arguments, has been evinced from the frame of the ancient liturgies; in which, after those words of our Lord, *This is my body,—This is my blood,* whereby, as the church of Rome maintains, the substance of the bread and wine is changed into the substance of his body and blood,—there is an express and most solemn invocation; praying God the Father to send down his Holy Spirit to sanctify the elements, and make them the body and blood of Christ, for pardon, grace, and salvation, to those who should duly receive them. Which prayer is quite incompatible with the belief of transubstantiation, but quite consentaneous to the doctrine of our Saviour—"It is the Spirit that quickeneth; the flesh profiteth nothing: the

[1] The word itself is not to be found in any of their public writings, which are not suppositious; and it is supposed that *Gabriel Severus*, metropolitan of Philadelphia, in the sixteenth century, who had resided a long time at Venice, was the first among them who employed that term.

words that I speak unto you are spirit, and are life."[1] Now, the Greek church at the present day uses this invocation, and, in opposition to the Roman, lays the great stress of the consecration upon it. Whence it may be as clearly argued, that the Greek church, according to the voice of its liturgies, even as published by *Goar* in his *Euchologion*, owns not transubstantiation, as defined by the Romanists. It is, however, a humiliating consideration, that the Greeks, in their low depression, scarcely understood their own offices, and used many terms without any precise meaning. And therefore, when the Latins gained influence over them, they found them fit scholars for their own school; and by every undue means, but very captivating to poverty, tutored many of them into their own opinions; thus gaining suffrages to make it be believed, that their opinion had been all along that of the Greek church also. But others, and among them the famous but lamented Patriarch *Cyril Lucar*, have borne plain testimony against them.

It is true, in their *Orthodox Confession*, (so called) transubstantiation, in the Romish sense, is roundly asserted; but this has been transfused from their Latin teachers, whose scholastic sophistry the modern Greeks were not able to unriddle.[2]

[1] St. John, vi. 63, &c.

[2] For this account of the manner in which transubstantiation has been introduced into the Greek church, the reader

In this church, it is deemed essential to the validity of this holy sacrament, that a little warm water be mixed with the wine; that the napkin, which is spread over the holy table, and answers to the *corporale* of the church of Rome, be consecrated by a bishop, and that it have some small particles of the reliques of a martyr mixed in the web, otherwise the eucharist cannot be administered. It may also be observed, that leavened bread is used in this sacrament; that children may receive the communion immediately after baptism; that the clergy receive the elements separately; and that the lay communicants, of whatever age, receive both the elements together, the bread being sopped in the cup, and that they receive them standing, provided their age, &c. will admit of that posture. [1]

is indebted to a learned and venerable bishop of the episcopal church in this country, whose private virtues, and genuine primitive simplicity of character, are highly worthy of imitation; and whose professional knowledge, particularly in regard to ecclesiastical antiquities, would do honour to any bishop, of any church, and in any country.

Those who wish for further particulars on this subject, may consult *An Account of the Present Greek Church*, (1722) by the learned Dr Covel, who wrote with a particular view to communicate to the world the result of his enquiries into this doctrine of transubstantiation in the Greek church.

[1] The laity are never permitted to enter the chancel, but the priest comes forward and administers the communion to them standing at the *holy door*, i. e. the middlemost door of the *Iconostos*, which is seldom opened but when this holy sacrament is administered.

Previous to receiving the communion, the *mystery of confession* is always necessary; the church, indeed, prescribes it to all her members four times a-year, and it is so often performed in monasteries, and much oftener by those who have made great advances in holiness; but the laity, for the most part, confess only once in the year, to which, in Russia, they are obliged by the laws of the land; and it is usual to do it in the great fast before Easter. It is said that they do not consider confession as a divine precept, but allow it to be only a positive injunction of the church; but if such be really the case, it does not readily appear how it agrees with the definition of a sacrament. It used, however, to be a much more rational and edifying service here than in the church of Rome; for the ancient Greek church, as Dr Covil observes, commanded her penitents to confess their sins in secret to God alone; and bade them consult their priest or pastor in what was then needful to instruct them, and "restore them in the spirit of meekness;" so that here the end of confession was the amendment of the penitent; whereas, in the church of Rome, it serves rather to magnify the glory of the priest.

In the former church, the confessors pretended only to abate or remit the penance, declaring the pardon to come from God alone; in the latter, they take upon them to remit or forgive the sin itself. But, if we may credit a learned and judicious traveller, (Tournefort) the practice of confession is now much abused among the Greeks.

And another learned author calls it "one of the fundamental pillars of the Eastern churches; the axis upon which their whole ecclesiastical polity turns; and that, without which, the clergy would no longer have any authority or influence over the consciences of the people," &c.[1]

The next in order of their *mysteries*, or sacraments, is *ordination*, and in this church they have the same division of the clergy into regular and secular, as in that of Rome; and there are five orders of them promoted by imposition of the bishop's hands, with prayer, viz. *Readers*,[2] *Subdeacons*, *Deacons*, *Presbyters*, and *Bishops*.—The forms used in the ordination of deacons, priests, and bishops, are serious and significant, bearing in themselves evident marks of great antiquity; but it does not appear that that of the reader or subdeacon is considered by them as a sacrament, or that ordination in general was so considered in the primitive church. At the consecration of a bishop, several bishops lay on their hands, together with the archbishop; but it does not appear from Dr King, who gives these offices at full length, that in this church the attending presbyters lay on their hands, together with the bishop, at the ordination of a presbyter, as is the practice in the church of England.

Great care used to be taken that the candidate for holy orders have no lameness, or other defect,

[1] Ricaut's *Preface to the State of the Greek Church*, p. 12.

[2] This office includes singers, acolothysts, &c.

either of body or limbs; but the ancient discipline of the Greek church, with respect to ordination, is said to be now much neglected; the canons being seldom consulted about the requisite age and character of the candidate, or the interval that should take place between the several orders; so that it frequently happens that they are all conferred in the space of three or four days. Yet, in those who are candidates for the Mitre, celibacy, and the assumption of monastic habits, are still indispensably requisite; and hence, few or no bishops are elected from among the secular clergy, but almost every bishop elect is an *Archimandrite*, or *Hieromonachus*, i. e. an abbot or chief monk in some monastery.

This church, as well as that of Rome, seems to admit *matrimony* into the number of sacraments, on the ground of an expression of St Paul concerning marriage, where, speaking of the union of man and wife as being a stronger tie than that of parents and children, he adds, "this is a great *mystery*, but I speak concerning Christ and the church."[1] But surely the apostle's language would have been different and more explicit, had he meant that a Christian sacrament should be built on this text. Besides, the term *mystery* is of much greater latitude than sacrament; every sacrament is a mystery, but every mystery is not a sacrament.

The ceremonies with which matrimony is per-

[1] Ephes. v. 32.

formed in the Greek church, consist of three distinct offices, formerly celebrated at different times, after certain intervals, which now make but one service. *First*, there was a solemn service when the parties betrothed themselves to each other, by giving and receiving rings, or other presents, as pledges of their mutual fidelity and attachment. At this time the dowry was paid, and certain obligations were entered into to forfeit sums in proportion to it, if either of the parties should refuse to ratify the engagement. At this ceremony, called the *espousals* or *betrothing*, the priest gives lighted tapers to the parties to be contracted, making the sign of the cross on the forehead of each, with the end of the taper, before he delivers it.

The *second* ceremony, which is properly the marriage, is called the office of *matrimonial coronation*, from a singular circumstance in it, that of *crowning* the parties. This is done in token of the triumph of continence; and therefore it has, in some places, been omitted at second marriages. Formerly these crowns were garlands made of flowers or shrubs; but now there are generally kept in most churches crowns of silver, or some other metal, for the celebration of matrimony. At the putting of them on, the priest says, "M. the servant of God, is crowned for the hand-maid of God, N.;" and "N. the hand-maid of God, is crowned for the servant of God, M. in the name of the Father, and of the Son, and of the Holy Ghost;" adding thrice, "O Lord our God, crown them with glory and honour."

The *third* ceremony is that of dissolving the crowns on the eighth day; after which the bride is conducted to the bridegroom's house, immediately to enter on the cares of his family.

The Greeks have no good opinion of second marriages, and a much worse of those who engage in holy matrimony a third time; and the *fourth* marriage is condemned as absolutely sinful. It is required that the man be above fourteen years of age, and the woman above thirteen, before they enter into the state of matrimony; and the consent of parents or guardians is deemed so necessary, that the want of it destroys the validity of the marriage. The solemnization of marriage during the fasts is prohibited, and divorces are not frequent, nor easy to be obtained.

The *last* sacrament of the Greek church is that of the *holy oil*, or *euchelaion*, which is not confined to persons at the point of death, or dangerously ill, like the *extreme unction* of the church of Rome, but is administered, if required, to devout persons, upon the slightest malady. This ceremony, or *mystery*, as they are pleased to call it, is chiefly founded upon the advice of St James, ch. v. ver. 14. 15. but is not deemed necessary to salvation; and it is well that it is not, for seven priests are required to administer it regularly, and it cannot be administered at all by fewer than three.

This oil may be consecrated by a priest; and when consecrated, each priest, in his turn, takes a twig, and dipping it in the oil, now made holy,

anoints the sick person crossways, on the forehead, on the nostrils, on the paps, the mouth, the breast, and both sides of the hands, praying that he may be delivered from the bodily infirmity under which he labours, and raised up by the grace of Jesus Christ. [1]

This service the Latins, who are desirous to make all the ceremonies of the Greek church coincide with their own, consider the same as, or equivalent to, extreme unction: but though the Greek church reckons it in the number of her mysteries or sacraments, it differs from the Roman sacrament in its not being confined to persons *periculosè ægrotantibus, et mortis periculo imminente*, and in its adhering more closely to the text on which it is founded, by requiring more priests than one to administer it.

*The invocation of saints* is practised in the Greek as well as in the Roman church. They pay a secondary adoration to the Virgin Mary, to the twelve apostles, and to a vast number of saints with which the Greek kalendar abounds; but they deny that they adore them as believing them to be gods. The primary object of all religious worship is undoubtedly the Supreme Being; and the homage paid to those saints is only a re-

[1] "Lorsqu' il oint le malade avec de l'huile, il addresse ses prieres a Dieu pour le retablissement de sa santé, et la remission de ses péchés."

*La Doctrine Orthodoxe*, &c. *ou La Theologie Chretienne Abregée*, &c. Par le tres Rev. Pere *Platon* (now metropolitan of Moscow) p. 147.

spect, as they define it, due to those who are cleansed from original sin, and admitted to minister to the Deity, "thinking it more modest, and more available, to apply to them to intercede with God, than to address themselves immediately to the Almighty." Thus, as to the *object*, they assert that they are clearly distinguished from idolaters, notwithstanding their offering prayers, and burning incense to their saints.

But however plausible this reasoning may at first sight appear, it certainly implies the ascription of the divine and incommunicable attribute of *ubiquity* to the saints, and it will be difficult to reconcile it with that text of St Paul, "There is one God, and one Mediator between God and men, the man Christ Jesus."[1]

Though the members of this church abhor the use of carved or *graven* images, and charge the Latins with idolatry on that account, they, notwithstanding, admit into their houses and churches the pictures of our Saviour, the Virgin Mary, and a whole multitude of saints, to instruct, they say, the ignorant, and to animate the devotions of others. These pictures are usually suspended on the partition or screen that separates the chancel from the body of the church, which, from thence, receives the name of *Iconostos;* and they honour them by bowing, kissing them, and offering up their devotions before them: they likewise sometimes perfume them with incense.

[1] 1 Tim. ii. 5.

Upon some of their great festivals they expose to view on a table, in the middle of the choir, the picture of the saint whom they commemorate, bowing as they approach, and kissing it with the greatest reverence: and M. Tournefort observes, that their devotion to their saints, and particularly to the Blessed Virgin, comes but little short of idolatry. Yet they are far from thinking that they are thus guilty of any breach of the second commandment, which, according to them, prohibits only the making of *graven* images, and the worshipping of such idols as the Gentiles believed to be gods; whereas their pictures, being used merely as remembrancers of Christ and the saints, have written on each of them the name of the saint whom it is meant to represent. But, in their arguments in defence of this preference of painting to sculpture, there appears to be little solidity. They, however, consider themselves as secure, under the authority of *St John Damascenus, Nicephorus,* &c.

This church, at the celebration of the Lord's supper, commemorates the faithful departed, and even prays for the remission of their sins; at the same time, she rejects purgatory, and pretends not to determine dogmatically concerning the state or condition of departed souls. She must, however, believe in a middle or intermediate state between death and the general resurrection, and that no final judgment is passed upon the great body of mankind, till the consummation of all things, otherwise such prayers could not be

offered without absurdity; and in this belief she is countenanced by most of the primitive fathers of the church, if not by several passages of scripture. This commemoration of, and these prayers for, their deceased friends, seem to have been established, partly out of respect to the dead, and for their benefit, and partly to impress on the minds of the living a sense of their mortality. It is upon the same principle that a regard is paid to the reliques of saints and martyrs, of which, it must be owned, too superstitious a use is made in this church, as well as in that of Rome.

Works of supererogation, with their consequent indulgences and dispensations, which were once so profitable, and afterwards so fatal, to the interests of this last church, are utterly disallowed in that now under consideration; nor does she lay claim, with her daughter of Rome, to the character of *infallibility*. Yet, on this head, she seems to be, like some other churches, not a little inconsistent; for, while she wisely disowns an absolute freedom from error, her clergy seem to consider their own particular mode of worship as that which is alone acceptable to God, and their own church that which alone is entitled to the character of *true* and *orthodox*, whereby they assume in effect, what they deny in terms.[1]

[1] "Les opinions erronées de quelques ignorans, s'il y en a, ne peuvent pas souiller la verité de toute l'eglise; d'ou il paroit, que notre eglise orthodoxe non seulement est veritable, mais *qu'elle est seule*, et la même *dès le commencement même du monde*," &c. Father Plato's *Doctrine Orthodoxe*, p. 127.

Predestination is a dogma of this church; but if viewed in the same light by her members in general, as amongst the people of Russia, where Dr King tells us it is a very prevailing opinion, viz. "as depending on the attribute of prescience in the divine nature;"[1] few, I presume, of the most *anticalvinistical* in this, or any country, will find much difficulty in subscribing to their doctrine on this most intricate subject.

They consider the *Septuagint* as the authentic version of the Old Testament;—acknowledge the eighty-five *apostolical canons* as of great authority;—receive nine *provincial* councils; and allow nearly the same authority that is due to the sacred Scriptures, to the canons of the first seven oecumenical or *general* ones; which are these:

1. The council of *Nice*, held in the year 325, under Constantine, against *Arius*, who denied the divinity of the Son, except in an inferior sense.
2. The first council of *Constantinople*, held A. D. 381, under Theodosius the Great, against *Macedonius*, who denied the divinity of the Holy Ghost.
3. The council of *Ephesus*, A. D. 431, in the reign of Theodosius Minor, against *Nestorius*, who maintained the same opinion as Arius, and asserted, besides, that our blessed Lord had two persons, as well as two natures.

[1] Page 16.

4. The council of *Chalcedon*, A. D. 451. in the reign of Marcian, against *Eutyches*, who denied the humanity of Christ, and asserted that there was only one nature in him, the opposite extreme to the Nestorians.
5. The *second* council of *Constantinople*, A. D. 553, in the reign of Justinian, in which the *three chapters*, and certain doctrines of *Origen*, &c. were condemned.[1]
6. The *third* council of *Constantinople*, in Trullo,[*] A. D. 680, under Constantine Pogonatus, against *Sergius*, pope *Honorius*, *Macarius*, bishop of Antioch, and others, who held that Christ had but one nature and one will, and were thence called *Monothelites*.
7. The *second* council of *Nice*, A. D. 787. in the reign of Constantine and his mother Irene, against the *Iconomachi*, who condemned the use of pictures and images; and it is on the authority of this council that the Greeks defend the use of their pictures in their churches and worship.

The Greeks observe a great number of holy days, and days of abstinence; and keep four fasts in the year more solemn than the rest, of which that of Lent is the chief. It is even said that there is

[1] See Mosheim's *Eccl. Hist.* cent. 6. part. 2. chap. 3. together with Dr M'Laine's notes.

[*] Held in a chapel of the Imperial Palace---*In Trullo*, which signifies a vault raised in the form of a dome, which the Italians call a *cuppola*.

not a day in the year, which, in their church, is not either a fast or a festival; and that the several books containing the church-service for all the days in the year, amount to more than *twenty* volumes folio, besides one large volume called the *Regulation*, which contains the directions how the rest are to be used.

They have *twenty-two* fixed and immoveable feasts, besides those of the church of England. Their other festivals are moveable, and depend upon Easter, in assigning which, they make use of the old paschal or lunar cycle, as established by the first general council of Nice.

Sermons being rarely preached among them, in many places never, or but seldom, except in Lent, and catechising being much neglected, what knowledge they still have of Christianity is thought to be chiefly owing to their strict observation of the festivals and fasts; "by which," says Sir P. Ricaut, "the people are taught as in a visible catechism the history of Christianity."[1] By these religious solemnities,

[1] *The Present State of the Greek and Armenian Churches*, p. 16. Anno, 1678. Dr Smith also has a very affecting remark on this subject, in his *Account of the Greek Church.*

"Next to the miraculous and gracious providence of God, I ascribe the preservation of Christianity among them," says he, "to the strict and religious observation of the festivals and fasts of the church; this being the happy and blessed effect of those ancient and pious institutions, the total neglect of which would soon introduce ignorance, and a sensible decay of piety and religion in other countries besides those of the Levant," &c. &c. See the whole passage in pp. 18, 19. A passage well worthy the attention of many professing Christians among ourselves.

the memory of our Saviour's birth, death, resurrection, and ascension; the doctrine of the ever-blessed Trinity, and other fundamental articles of our faith, are kept alive in their minds; and, while they commemorate the sufferings of the apostles and other saints, they are animated by such glorious examples, to undergo the trials and hardships to which they themselves are daily exposed, and to endure patiently the Mohammedan yoke.

They begin their ecclesiastical year on the 1st of September; and in their account of the Creation, they differ widely from the Western Christians, reckoning about 5500 years from the beginning of the world to the birth of our Saviour; but from this last æra they agree with us in their computation of time.

They use the cross to drive away evil spirits, &c., and many of them abstain from things strangled, from blood, and from such other meats as are forbidden in the Old Testament. But it is not to be imagined, that all the various superstitions of the vulgar, or the particular opinions of every writer on the subject of religion, are, in any country, to be considered as the received dogmas of the church; yet this distinction has not, in all cases, been duly attended to, and particularly in regard to this church, respecting which, in its present state of ignorance and depression, more full and correct information is still a desideratum in the history of religion.

Dr Mosheim refers us, for the doctrine of the Greek church, to a treatise, entitled, *The Ortho-*

*dox Confession of the Catholic and Apostolic Eastern Church*, which was drawn up by *Peter Mogislaus*, metropolitan of *Kioff* or *Kiow*, in the Ukraine, in a provincial council assembled in that city, and originally meant merely for the use of his own diocese. This confession, originally composed in the Russian language, was afterwards translated into Greek, revised, approved, and confirmed, in 1643, by *Parthenius* of Constantinople, and the other three Grecian patriarchs; who decreed, "that it faithfully followed the doctrine of the church of Christ, and agreed entirely with the holy canons."[1]

It has, since then, passed through various editions; and one in Greek, Latin, and German, was published at Breslaw by Dr *C. Gottlob Hoffman* in 1751, with an historical account of it.[2]

An ample account both of this and the other confessions received among the Greeks, may be seen in pp. 45. and 53. of the *Bibliotheca Theologiæ Symbol.* of the learned *Jo. Christ. Kocherus*, and an ample and exact list of the writers whom it is proper to consult, in order to the forming of a just notion of their state, circumstances, and doctrines, is given in the *Bibliotheca Græca* of the learned *Fabricius*, p. 441.

WORSHIP, RITES, AND CEREMONIES.—Much of what should belong to this head is already anticipated, and yet much still remains to be said;

[1] Dr King, p. 18.

[2] See the article *Russian Greek Church*, below.

for the public service of the Greek church is so long and so complicated, that it is very difficult to give a clear account of it, and still more difficult to give a short one. The greatest part of it varies every day in the year, and every part of the day, except in the communion-office, where the larger part is fixed, and where, as already observed, three liturgies or offices are occasionally in use. [1]

The service of every day, whether it has a Vigil or not, begins in the evening of what we would call the preceding day, as among the Jews; and, for the same reason, viz. because it is said in the Mosaic account of the creation, that "the evening and the morning were the first day."—The several services for each day, according to the original or monkish institution, are, 1*st*, The *Vespers*, which used to be celebrated a little before sunset; 2*d*, The *After-Vespers*, answering to the *Completorium* of the Latin church, which used to be celebrated after the monks had supped, and before they went to bed; 3*d*, The *Mesonyction*, or midnight service; 4*th*, The *Matins*, at break of day, answering to the *laudes* of the Romish church; 5*th*, The *First hour* of prayer, or *prima*, at sunrise; 6*th*, The *Third hour*, or *tertia*, at the third hour of the day; 7*th*, The *Sixth hour*, or *sexta*, at noon; and 8*th*, The *Ninth*

[1] See above, p. 305. The word Liturgy in this church constantly signifies the *communion service*, or office of the eucharist only, which was its ancient meaning in English. King Edward's liturgy contained only that office.

hour, or *nona*, in the afternoon, at the ninth hour of the day.

These are called the canonical hours; but it was not till a late period that the *after-vespers* were added, before which, the reason assigned for the number of services being *seven*, was because David saith, "Seven times a-day will I praise thee." The greatest part of the service of this church consists in psalms and hymns, which should all regularly, according to the primary institution, be sung; and when that was done, these daily services could not possibly have been performed in less than twelve or fourteen hours.

But the service as it now stands, and was at first drawn up in writing, is calculated for the use of monasteries; and when it was afterwards applied to parochial churches, many of the above offices or forms, which had been originally composed for different hours of the day and night, were used as one service, without any alterations being made, to avoid repetitions;[1] and it is now become the practice to read the greatest part of them, especially in parish churches; yet still they are read in a sort of recitative, and hence the expression in the Rubric, "The liturgy of St Chrysostom *is sung*," or other offices are *sung*.

In all the services, except in the communion,

[1] Thus, likewise, in the service of our own church, the *matins*, the *litany*, and the *communion*, which were formerly three distinct services, read at different times of the day, are now run into one service.

prayers and praises are offered to some saint, and to the Virgin Mary, almost as often as to God; and in some of the services, after every short prayer uttered by the deacon or the priest, the choir chaunts, "Lord have mercy upon us," thirty, forty, or even *fifty* times, successively.

Though the number of services is the same every day, the services themselves are constantly varying in some particular or other, as there is not a day which, in this church, is not either a fast or a festival. She seems to have shewn no less attention than the Romish church to preserve the memory of the saints and martyrs, as appears from her *Menæon* and *Menologia*. So great is the number of her saints, that every day in the year has some saint, and frequently one day has several. The *Menæon* is a book which contains the hymns and particular services for the saints, and for the festivals as they occur in the kalendar throughout the year. It is divided into twelve volumes in folio; one volume for each month, whence it has its name. All the saints, whose festivals occur in each month, have their proper days assigned them in the volume for that month;—the rubric of the divine office to be performed on that day is mentioned; the particulars of the office follow; an account of the life and actions of the saint is inserted, and sometimes an engraving of him is added. Whence it appears that the *Menæon* of the Greeks is nearly the same as a work would be which should unite in itself the *Missal* and *Breviary* of the Ro-

man Catholic church. The *Menologium* answers to the Latin *Martyrology.*[1] There are several *Menologia,* as at different times great alterations have been made in them; but the ground work of them all is the same, so that they are neither wholly alike, nor wholly different.[2]

The *lives of the saints* occupy four volumes folio; these are seldom read in parish churches, unless on saints days, but in monasteries they are usually read at the *matins* or morning service.

But, besides those saints whose festivals are marked in the kalendar, there are other saints and festivals, to which some portion of the service for every day of the week is appropriated. Thus, Sunday is dedicated to the *Resurrection;* Monday to the *Angels;* Tuesday to *St John Baptist;* Wednesday to the *Virgin Mary* and the *Cross;* Thursday to the *Apostles;* Friday to the *Passion of Christ;* and Saturday to the *Saints and Martyrs.* For these days there are particular hymns and services, in two volumes folio, entitled *Octoechos,* to which, and the *Menæon,* the *common service,* a book which contains services common to all saints, martyrs, bishops, &c. may be considered as a supplement.

[1] "*Menologium,* in quo nomina sanctorum, et vitæ breviter recensentur, fusius tamen quam in Romano Martyrologio." Dr Bray's *Bibl. Paroch.* p. 381.

[2] From these works it evidently appears that the Church invokes the saints, and implores their intercessic God. "Haud obscurè ostendit," says Walchius, "Græ cultu prosequi homines in sanctorum ordinem ascrip illos invocent." *Bibl. Theol.* vol. iii.

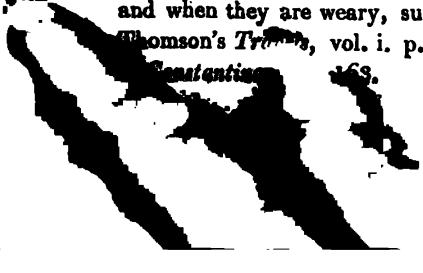
*The Psalter and the Hours*, i. e. the services of the *canonical hours*, fill another volume. The book of Psalms is divided into twenty portions, called *Cathisms* or sessions;[1] one of which is read at a service, and each cathism is divided into three parts, called στασις, *the stations*,[2] at which the *Gloria Patri* is said, and Allelujah three times, with three reverences.

*The four Gospels* make another volume by themselves; and whenever the gospel is read in any service, the deacon exclaims, "Wisdom, stand up. Let us hear the holy gospel." The choir, at the beginning and end of the gospel, always says, "Glory be to thee, O Lord! glory be to thee;" an ejaculation which was enjoined to be used before the gospel in King Edward's first common prayer-book.

From the Old Testament and the Epistles, extracts only are used in the service; and these, made from different books applicable to the day, are collected together in the Menæon or Octoechos, and in reading them, at every change, the deacon calls out, *attend*.

[1] See the number of psalms contained in each *Cathism* in Dr Smith's *Account of the Greek Church*, 12mo. 1680, p. 303.

[2] If these words imply that it was customary to sit while the cathisms were said, and to stand up when the doxology was sung, the practice is now different, as the congregation never sit in church. Indeed, in most churches, few or no seats are to be seen, for they "generally perform their devotions standing, and when they are weary, support themselves with crutches." Thomson's *Tr[illegible]*, vol. i. p. 391. See also Grelot's *Voyage [illegible]* 168.



*The Ritual*, or *Book of Offices*, contains the rites of *Baptism*, *Marriage*, the *Burial Service*, &c. And the *Book of Prayer*, or the *Service*, as it is called, contains the ordinary daily prayers and *Ectinias*[1] for the priest and deacon, in the vespers, matins, and communion offices, unless the service be changed, as it very frequently is, on account of the nature of the holiday.

All these different services are mixed together, and adjusted by the directions contained in the book of *Regulation*; and it is the difficulty of this adjustment which makes the public worship of this church so very intricate, that, as was said of the service of the church of England before the Reformation, "many times there was more business to find out what should be read, than to read it when found out."[2]

"It is well known," says Mr Thomson, "that they" (*i. e.* the Greeks) "still continue to perform their devotions with their faces towards the east, in which they are scrupulous even to superstition. They seldom pull off their caps in the church, except when the gospel is read,—when the elements are carried in procession before their consecration, or during the celebration of the eucharist; but at these times they all stand

[1] *Ectinia* (Ἐκτενὴ) is the same as litany with us; and in every service there are several ectinias, commonly distinguished by their beginnings.

[2] *Preface* to the Book of Common Prayer.—See Leonis Allatii *de Libris Ecclesiasticis Græcorum Dissertationes duæ*, 4to. *Par.* 1645.

uncovered with extraordinary reverence and attention. They have no instrumental music in their churches, and their vocal is mean and artless; but now and then the epistle and gospel are pretty well sung by the deacons."[1]

In regard to the ceremonies of this church, they are numerous and burthensome, so much so indeed, that besides the several books containing the church service as above, Dr King tells us, that "they have a great number of ceremonies continued upon the authority of oral tradition only."[2] And hence Dr Mosheim ventures to say, that "their religion is a motley collection of ceremonies, the greatest part of which are either ridiculously trifling, or shockingly absurd. Yet," adds he, "they are much more zealous in retaining and observing these senseless rites, than in maintaining the doctrine, or obeying the precepts of the religion they profess."[3] The ceremonies connected with the seven *mysteries* or sacraments have already been noticed, under the head of *doctrines;* and for an account of that of the *Benediction of the waters,* on the morning of the Epiphany, the reader is referred to the article *Russian Greek Church,* below.

In the Greek, as well as in the Latin church, there is a ceremony called the *Divine and Holy*

[1] *Travels,* v. 1. p. 410.—Mr T. likewise observes (p. 391.) that the women "are always apart from the men in their religious assemblies."

[2] Page 42.

[3] *Eccles. Hist.* v. 4. p. 284. Edit. 1806.

*Lavipedium*, observed on Holy Thursday, *i. e.* the Thursday of Passion Week, in imitation of our Saviour's humility and condescension in washing his apostle's feet.

At Constantinople, Jesus Christ is, on this occasion, personified by the patriarch, and every where else by the bishop of the diocese, or the principal of the monastery, and the twelve apostles by twelve priests or monks, when a ludicrous contest arises who shall represent Judas, for the name attaches for life.[1] The office for this ceremony is allowed to be ancient, and, if decently performed, must be affecting. It may be seen in Dr King's "*Rites and Ceremonies of the Greek Church in Russia*," where he has given the principal offices and services of the Greek church at full length.

The reader, whose curiosity is interested in a more minute research into the rites and ceremonies of this church, may likewise consult Dr Covel, or any of the liturgical authors mentioned by Fabricius in his *Bibliotheca Græca*.

As almost all succeeding writers have drawn most of their information on this subject from *Goar's Euchologion*,[2] Dr King, in his preface, re-

[1] This mark of our Lord's humility is likewise commemorated on this day by most Christian kings, who wash the feet of a certain number of poor persons, in a very acceptable way, not with their own royal hands, but by the hands of their Lord Almoner, or some other deputy.

[2] *Euchologion, sive Rituale Græcorum, Græc. et Lat. Operâ Jac. Goar;* fol. Parisiis, 1647. See also Dr Cave's *Dissertatio*

marks, that he "sometimes deviates from exactness, by endeavouring to make all the Oriental ceremonies square with those of the Western church, he having been one of the missionaries sent by the society *de propaganda fide* into the East; one great object of which institution, was to reconcile the Greek church with the Latin; and no way was so likely to prevail, as to persuade the former that they had altogether the same ceremonies as the latter, only under different names."

It must notwithstanding be acknowledged, that a great similarity subsists between the burthensome ceremonies of this and the Romish church; a natural consequence of their union for nearly nine hundred years: whence every Protestant may learn to set a due value on that reformation which is established in his own.

CHURCH-GOVERNMENT, DISCIPLINE, REVENUES, &c.—This church bears a striking resemblance to that of Rome, with regard likewise to its government and discipline. Both are episcopal, and in both there is the same division of the clergy into secular and regular; the same spiri-

*de libris et officiis Ecclesiasticis Græcorum ad calcem Hist. Liter.* Part 2.; where this work of Goar is spoken of in high terms, and seemingly without the caution given us by Dr King; a caution which perhaps should be extended to the work of *Leo Allatius*, referred to above, p. 328.

tual jurisdiction of bishops and their officials; and the same distinction of offices and ranks.

The supreme head of the Greek church is the Patriarch of Constantinople, whom they stile the 13th Apostle; and whose usual title, when he subscribes any letter or missive, is, "*by the mercy of God, Archbishop of Constantinople, the New Rome, and Oecumenical Patriarch.*" The right of electing him is vested in the twelve bishops who reside nearest that famous capital;[1] but the right of confirming the election, and of enabling the new chosen patriarch to exercise his spiritual functions, belongs only to the Turkish emperor.

The office is very uncertain, for it is often obtained, not by merit, but by bribery and corruption; and when a higher bidder appears, the possessor is often displaced.[2] It is notwithstanding both honourable and lucrative, and of high trust and influence; for, besides the power of nominating the other three patriarchs of *Alexandria, Antioch,* and *Jerusalem,*[3] and all episcopal dig-

[1] The right of consecrating him is claimed by the Archbishop of *Heraclea;* and this honour is granted to his see, from its having been the metropolis of the Thracian diocese, before Constantinople became the chief seat of the empire.

[2] "In the space of two years that I stayed at Constantinople," says M. Grelot, "two different patriarchs gave for the patriarchship, the one 50,000, the other 60,000 crowns, as a present to the Grand Signior."—*Voyage to Constantinople,* p. 138.; see also pp. 139, 140.

[3] Yet these dignities are still elective, but he nominates and approves the election when made.

nitaries, the Constantinapolitan Patriarch enjoys a most extensive jurisdiction and dominion, comprehending the churches of a considerable part of Greece, the Grecian Isles, Walachia, Moldavia, and several of the European and Asiatic provinces that are subject to Turkey.[1] He not only calls councils by his own authority, to decide controversies, and direct the affairs of the church; but, with the permission of the emperor, he administers justice, and takes cognizance of civil causes among the members of his own communion.[2] For the administration of ecclesiastical affairs, a synod, convened monthly, is composed of the heads of the church resident in Constantinople.

In this assembly he presides with the patriarchs of *Antioch* and *Jerusalem*, and twelve archbishops. Seniority ought to take the lead in these councils, but is often overborne by superior talents, or habits of intrigue; and a majority is commanded by that prelate, whose influence promises most to those who support him.[3]

[1] Sir P. Ricaut tells us, p. 82., that he has "no power over the dioceses of the other patriarchs, who are supreme and independent in their respective jurisdictions." "Every one" (of the four patriarchs) "is supreme within his own jurisdiction, and if they all meet together in one place, they mutually kiss one anothers hands." Father Simon's *Crit. Hist.* p. 16. from Metrop. Critopulus *in Epit. Doctr. Eccl. Orient.*

[2] Sir P. Ricaut, p. 18.; and Mosheim's *Ecclesiastical History*, vol. iv. p. 248. edit. 1806.

[3] The synodal bishops, in 1797, Mr Dallaway tells us, were those—of Cæsaria, in Cappadocia; Ephesus, in Ionia; Heraclea, in Thrace; Cyzicus, and Nicomedia, in Bithynia; Nicæa,

The Patriarch of *Alexandria* resides generally at Cairo, and exercises his spiritual authority in Egypt, Nubia, Lybia, and part of Arabia. Damascus is the principal residence of the Patriarch of *Antioch*,[1] whose jurisdiction extends to Mesopotamia, Syria, Cilicia, and other provinces: while the Patriarch of *Jerusalem* comprehends, within the bounds of his pontificate, Palestine, part of Arabia, the country beyond Jordan, Cana in Galilee, and mount Sion. The episcopal dominions of these three patriarchs are extremely poor and inconsiderable; "for the Monophysites have long since assumed the patriarchal seats of Alexandria and Antioch, and have deprived the Greek churches of the greatest part of their members in all those places where they gained an ascendant. And as Jerusalem is the resort of Christians of every sect, who have their respective bishops and rulers, that jurisdiction of the Grecian patriarchs is consequently confined there within narrow limits."[2] The revenue of the patriarch of Constantinople is drawn particularly from the churches that are subject to his jurisdiction; and its produce varies according to the state and circumstances of the Greek Christians,

Chalcedone, Derçon, Thessalonica, Turnebo, and Adrianople, in Thrace; and Amasia, in Pontus.

[1] *i. e.* When he is not at Constantinople; for so slender and uncertain are the revenues of the patriarchs of Jerusalem and Antioch, that they are obliged to reside at Constantinople, and to depend, in a great measure, on the bounty of their superior, who, of course, commands their suffrages.

[2] Mosheim, vol. iv. p. 247.

whose condition is exposed to many vicissitudes.[1] "The bishops depend entirely upon a certain tax, levied upon each house within their districts inhabited by Greeks; and they are universally charged with the interest, at least, of large sums, accumulated for ages, in consequence of money *(avaniàs)* levied on the patriarchate, to which each diocese is bound to contribute its quota. By such burthens, the revenues are so diminished as to leave to the most opulent bishop, "little more," says Mr Dallaway, "than L. 300 a-year."[2] And the same defalcation of their original incomes is said to extend throughout the whole ecclesiastical state, from the prelates to the parochial *papas*, or priests.

[1] See a brief account of the power and revenues of this patriarch, and of the names of the several sees under his spiritual jurisdiction, in Dr Smith *De Eccl. Græcæ Hodierno Statu*, p. 48., &c.

"I have been credibly informed," says Mr Dallaway, "that the whole revenue, collected by contribution from the dioceses, fees for absolution, malediction, masses, and compounding of religious penalties, does not exceed L. 3000 a-year; but this admits a latitude of exception in favour of casual and unavowed resources of income."—Page 100.

Another list of the churches depending on the patriarchate of Constantinople, composed by *Nilus Doxopatrius*, may be seen in Leo Allatius, *De Cons. Eccl. Occid. et Orient.* lib. i. cap. 24. And both these lists are copied by Father Simon, in his *Critical History of the Religions and Customs of the Eastern Nations*, p. 165. 171.

[2] Page 380.

The power of the chief patriarch is maintained, on the one hand, by the authority of the Turkish monarch, and, on the other, by his right of excommunicating the disobedient members of the Greek church. His influence with the Porte is very extensive, as far as his own nation is concerned. His memorials are never denied; and he can, in fact, command the death, the exile, imprisonment for life, deposition from offices, or pecuniary fine, of any Greek whom he may be inclined to punish with rigour, or who has treated his authority with contempt. And his right of excommunication gives him a singular degree of influence and authority, as nothing has a more terrifying aspect to that people than a sentence of excommunication, which they reckon among the greatest and most tremendous evils. All orders of secular clergy in the Greek church, inferior to bishops, are permitted to marry; and the married papas are distinguished by a fillet of white muslin round their bonnet of black felt,[1] and are never promoted to a higher dignity than that of *proto-papas* of the church in which they serve. The regular clergy, we are told, are generally men of a certain education; whereas the seculars are of the meaner sort, and illiterate in the extreme.[2]

[1] Mr Dallaway observes, that they likewise "wear long beards universally;" a practice which formerly was common, if it does not still extend, to all the clergy of all orders and descriptions.

[2] Mr Dallaway.—Sir P. Ricaut likewise says, that "mos

The *Caloyeri*, or Greek monks, almost universally follow the rule of *St. Basil;* the convents of females are now few in number; but in both sexes the degree of ascetic proficiency is marked by peculiar habits.

COUNTRIES WHERE FOUND, NUMBERS, &c.—As the Greek church is of the highest antiquity, so, including all its branches, its doctrine prevails at this day over a greater extent of country than that of any other church in the Christian world, and is supposed to be professed by about 30,000,000 of souls. It is professed through a considerable part of Greece, the Grecian islands, Walachia, Moldavia, Sclavonia, Egypt, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, and Palestine; all which belong to this article,[1] being comprehended within the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. At least one-half, if not two-thirds, of the inhabitants of European Turkey are Greeks; and if all these be Christians, their number must be very considerable, notwithstanding the harsh treatment, and many hardships

mechanics amongst us are more learned and knowing than the doctors and clergy of Greece."—*Preface*, p. 9.

[1] Yet the exact number of Christians who are members of the Church now under consideration cannot easily be ascertained, as no inconsiderable proportion of the Christians within these bounds belong to the other Eastern Churches, or to other communions.

to which for several ages they have been exposed.

Among other grievances, all the Greek males, above fourteen years of age, are subject, together with all other *ragas*, *i. e.* all who are not of the Mohammedan religion, to a capitation tax, called *Carach*, which "varies," says Mr Dallaway, "in three degrees, from *four* to *thirteen piastres*[1] a-year; nor are the nobility liable to any other personal tax: but individuals frequently suffer greatly in their property, without redress."[2]

On the other hand, the Greeks in Turkey enjoy several privileges; for, besides the patriarchate, to which they may aspire, the Ottoman government has, for some ages past, conceded to them four posts of the greatest honour and emolument that a subject can enjoy, viz. the dignity of *hospodar*, or governor of the two fertile provinces of Moldavia and Walachia, with the title of prince, and the offices of *body physician*, and chief *drogoman* or interpreter, of the imperial court. Yet the value of these appointments must be much lessened, from the circumstance of their being held only at the pleasure of the Sultan.

A district of Constantinople, now called the *Fanal*, is appropriated, though not exclusively, to the Greek nation; in which, since the possession of the Turks, the noble families, and their dependents, have in a great measure resided.

[1] A *piastre* is equal to about 4s. sterling, or somewhat more.

[2] Page 105.

And as the patriarchal church (that of the *Blessed Virgin)* is situated in the centre, the necessary attendance of the patriarch and twelve Synodal bishops, with the *Archondès*, or princes, has rendered it populous. "In former times it was much more so; for most of the latter description have now houses at *Koorootchesme* and *Arnaoot* keuy, on the canal. Whilst the total population of the Greeks amounts to 100,000, that of the *Fanal* does not exceed 2500.

"Notwithstanding, it is still that place in the whole empire, where only the character of those in superior life can be learned: where their manners are more polished, their information more extended, and their language more pure."[1]

In Candia alone (the ancient Crete) are twelve bishops; the first of whom assumes the title of Archbishop of *Gortynia*, and resides at Candia, the capital of the island; and the number of Greeks is about 150,000.[2] In Scio also, (the ancient Chios) there are about 100,000 Greeks, and several monasteries.

The Greeks have not, properly speaking, any universities; and the chief seminaries of education for the members of their church are established on mount *Athos*, in Macedonia, now called *Monte Sancto*, or the *Holy Mount*, where there are twenty-two monasteries, and about 4000 monks, and at the monastery of the *Apo-*

[1] Dallaway, p. 99.
[2] Savary's *Letters on Greece.*

*calypse*, in the island of *Pathmos;* "but I am credibly informed," says Mr Dallaway, "that the latter contains, at this time," (1797) "three professors only, and less than 100 students."[1]

EMINENT MEN, &c.—Almost all the fathers of the first four ages, down to Jerome, were of Greece, Syria, and Africa; and of these, Ignatius, Polycarp, Irenæus, Origen, Justin, and Chrysostom, were all of them great men, some of them learned and eloquent, and all of them luminaries and ornaments of the Greek church, except Irenæus, who was bishop of Lyons, but may not improperly be mentioned here, as he was a Grecian, and wrote in Greek. To these may be added, Basil, bishop of Cæsarea; Athanasius, bishop of Alexandria; and Gregory of Nazienzen, sirnamed the *divine*, who was one of its most illustrious ornaments, and died about the end of the fourth century, after resigning the see of Constantinople in favour of Timotheus, archbishop of Alexandria, who disputed it with him.[2]

But, if we descend to later times, a different scene will open upon us; for nothing can be conceived more deplorable than the state of the

[1] Page 378. These monks are almost all, as already observed, of the order of *St. Basil.* The students are instructed in the Holy Scriptures, and in the various rites and ordinances of the Greek church; and out of these monasteries, those bishops who are suffragans to the patriarch of Constantinople are usually chosen.

[2] Such is the account that is usually given of his resignation; yet it was not Timotheus, but *Nectarius*, that succeeded him.

greater part of the Greeks, ever since their subjection to the oppressive yoke of the Ottomans. Since that fatal period, almost all learning and science, human and divine, have been extinguished among them. They have scarcely any schools, colleges, or any of those literary establishments that serve to ennoble human nature; and the ignorance that reigns among them, has the worst effect upon their morals. Those few that surpass the vulgar herd in intellectual acquirements, have derived this advantage, not from having studied in their monasteries, but from the schools of learning in Sicily or Italy, where the studious Greeks usually repair in quest of knowledge, or from the perusal of the ancient Fathers; "and more especially," says Mosheim, "of the Theology of St Thomas, which they have translated into their native language."[1]

Yet, notwithstanding these assertions are built upon the clearest evidence, and supported by testimonies of every kind, many of the Greeks deny, with obstinacy, this inglorious charge, and exalt the learning of their countrymen since the revival of letters. One eminent historian[2] has not only composed a list of the learned men that

In Dr Pagitt's *Christianography* may be seen the succession of the bishops of the four patriarchal sees, for the first six hundred years, and of the patriarchs of Constantinople till towards the end of the seventeenth century.

[1] *Eccles. Hist.* vol. iv. p. 252.

[2] See Demet. Cantemir's *Histoire de l'Empire Ottoman*, tom. ii. p. 38.

adorned Greece in the seventeenth century, but also makes mention of an academy founded at Constantinople by a certain Greek, whose name was *Manolax*, in which all the branches of philosophy, as well as the liberal arts and sciences, are taught with success and applause. But all this does not demonstrate that modern Greece is enriched with science either sacred or profane; but serves only to prove that the populous nation of the Greeks, in which there are many ancient, noble, and opulent families, is not entirely destitute of men of learning and genius. In the midst of that ignorance which surrounds them, some such have arisen, we readily admit, and have shone like meteors in a gloomy firmament. And of these, perhaps, the most eminent was *Cyrillus Lucar*, patriarch of Constantinople, in the seventeenth century; a man whose name and memory will long be held in honour by every orthodox member of the Greek church; and one who, from his learning and character, and the firm opposition which he made to the encroachments of the Romanists, deserved a much better fate. The Jesuits, whom this opposition had rendered his bitter enemy, seconded by the credit and influence of the French ambassador at Constantinople, and assisted by the treacherous stratagems of some perfidious Greeks, perplexed and persecuted him, and, at length, accomplished his ruin; for, by the help of false witnesses, they obtained an accusation of treason against him,

in consequence of which he was put to death in the year 1638, by the order of the emperor. [1]

[1] For an account of the authors who have recorded his life, transactions, and deplorable fate, see Mosheim's *Eccl. Hist.* vol. v. p. 249. Edit. 1806.

THE

# RUSSIAN GREEK CHURCH.

RISE, HISTORY, AND CHANGES INTRODUCED BY PETER THE GREAT.—Of those independent Greek Churches which are governed by their own laws, and are in communion with the patriarch of Constantinople, but are not subject to his jurisdiction, there is none but the church established in Russia that is of any note in the Christian world; the rest, *i. e.* the *Georgians* and *Mingrelians*, "are sunk in the most deplorable ignorance and barbarity that can possibly be imagined."[1]

The accounts which have been given of the introduction of Christianity into Russia, are so fabulous and ridiculous, that they are sufficiently refuted by their own absurdity. Some have pre-

[1] Mosheim's *Eccl. Hist.* vol. v. p. 253.

tended, that the country was converted by the apostle St Andrew. Another tradition, equally groundless, and still more absurd, reports, that St Anthony of Padua, converted them to the Christian faith; and adds, that the saint swam over the Levant upon a great mill-stone, and then rode to Novogorod upon it! Another account says, that *Wladimir* was convinced of the truth of the Christian religion, by seeing the book of the New Testament thrown into a large fire, and from thence taken out unburnt and unhurt. What we learn with most appearance of probability is, that the Grand Dutchess *Olga*, or, as her name is pronounced, *Olha*, grandmother to Wladimir, was the first person of distinction converted to Christianity in Russia, about the year 955, and that she assumed the name of *Helena* at her conversion; under which name she still stands as a saint in the Russian kalendar.—Methodius, and Cyril the philosopher, travelled from Greece into Moravia, about the year 900, to plant the gospel; where they translated the service of the church, or some parts of it, from the Greek into the Slavonian language, the common language, at that time, of Moravia and Russia; and thus it is thought that this princess imbibed the first principles of Christianity. And, being herself fully persuaded of its truth, she was very earnest with her son, the Grand Duke *Sviatoslav*, to embrace it also; but this, from political motives, he declined to do. In the course, however, of a few years, Christianity is said to

have made considerable progress in that nation; for when, after the accession of Wladimir to the throne, and his marriage with Anna, a Christian princess, daughter of the Greek Emperor Romanus II., and sister of the Greek Emperors Basilius and Constantinus, he, in the year 988, was baptized, (when he took the name of *Basilius*;) it is said that 20,000 of his subjects were baptized the same day.

But whether it was Olga or Anna that had the honour of converting Wladimir, it is fully ascertained that, about the end of the tenth century, the Christian religion was introduced into Russia, chiefly through their connection with Greece; and coming from this quarter, it was very natural that the doctrine and discipline of the church of Constantinople should become at first the pattern of the church of Russia, which it still continues to follow in the greatest part of its offices. Hence likewise the patriarch of Constantinople formerly enjoyed the privilege of a spiritual supremacy over the Russians, to whom he sent a Metropolitan[1] whenever a vacancy happened.—*Michael* was the first Metropolitan consecrated at Constantinople, and he was brought to *Kief* by Wladimir himself. After his death, the Metropo-

[1] *Metropolitans* had the government of a province, and Suffragan bishops under them, and were so called from their usually being the bishops of the capital city of the province. Mosheim tells us, that in the fourth century, they had likewise the archbishops under them; but Metropolitan and Archbishop have long been almost synonymous, and their offices also much the same.

litan see of Kief was filled by *Leon*, also from Constantinople; and bishops were consecrated in Russia by their Metropolitans, probably with the approbation of the patriarch. But this privilege ceased on the 26th of January, in the year 588, when, in a council assembled at *Moscow*, Jeremiah, patriarch of Constantinople, who happened then to be in that city, yielding to the desire of the Czar Theodore Wanovitz, and the intreaties of the clergy, placed at the head of their church and nation an independent patriarch [1] in the person of *Job*, Metropolitan of Moscow; on these terms, however, — that every new patriarch of Russia should inform the patriarch of Constantinople of his elevation, and obtain his confirmation. But, from this obligation of depending, for the confirmation of his installation, on a foreign jurisdiction, the patriarch of Moscow was exempted by the four Eastern patriarchs, about the middle of the following century, under the pontificate of *Dionysius* II., patriarch of Constantinople.

Matters seem to have continued in this state, and but little occurred in the ecclesiastical history of Russia, except perhaps the rise of the sect of the *Raskolniki*, [2] which excited considerable tumults and commotions in that kingdom, till

[1] It was then likewise decreed, that the patriarch of *Moscow* (*i. e.* of Russia) and his successors, should enjoy all the prerogatives of the other patriarchs, and have their rank next to the patriarch of Jerusalem.

[2] See the last head of this article below.

Peter the Great ascended the throne of Russia; who, in the beginning of the eighteenth century, made some remarkable changes in the form and administration both of its civil and ecclesiastical government.

This great prince made no change in the articles of faith received among his countrymen, which contain the doctrine of the Greek church; but he took the utmost pains to have this doctrine explained in a manner conformable to the dictates of right reason, and the spirit of the gospel; and he used the most effectual methods to destroy, on the one hand, the influence of that hideous superstition that sat brooding over the whole nation; and, on the other, to dispel the ignorance of the clergy, which was incredible, and that of the people, which would have surpassed it, had that been possible.

To crown these noble attempts, he extinguished the spirit of persecution, and renewed and confirmed to Christians, of all denominations, liberty of conscience, and the privilege of performing divine worship in the manner prescribed by their respective liturgies and institutions. This liberty, however, was modified in such a manner, as to restrain and defeat any attempts that might be made by the Jesuits and other members of the church of Rome, to promote the interests of Popery in Russia, or to extend the jurisdiction of the Roman pontiff beyond the chapels of that communion that were tolerated by law; and particular charge was given to the council, to which

belonged the cognizance of ecclesiastical affairs, to use their utmost care and vigilance to prevent the propagation of Romish tenets among the people. All this caution had, no doubt, arisen from the repeated efforts of the designing pontiffs of Rome and their missionaries to extend the papal empire over the Greek churches, under the pretence of uniting the two communions; and, with this view, a negociation was entered into in 1580, under *John Basilides*, Grand Duke of Russia, who seems to have had political ends to answer in pretending to favour this union.—But, although the professed object of this negociation failed, the ministry of *Possevin*, the learned and artful Jesuit, who was charged with the mission on the part of the Roman pontiff, was not without fruit among the Russians, especially among those residing in the Polish dominions.

Proposals for uniting the two communions had been made by different Popes, as Honorius III., Gregory IX., Innocent IV., Gregory XIII., and last of all, by the Academy of *Sorbonne* in 1718; but the Russian sovereigns and the nation have always remained firm and true to their religion: at the same time, all religions, without exception, are tolerated in Russia. In the year 1581, in the reign of Czar *John Vasilievitz*, Pope Gregory XIII. proposed to that sovereign that the Lutheran clergy should be banished from Russia; but he was answered, that *in that country all nations have a free exercise of their religions;* and now in Russia there are Lutherans, Calvinists, Hern-

butters, Armenians, Jews, Mohammedans, Pagans, Hindoos, &c. &c. Roman Catholics are to be met with almost in every government, particularly in those conquered from the Polish dominions: their clergy are governed by their own rulers, and are totally independent of the Russian ecclesiastical jurisdiction. [1]

Peter likewise introduced a considerable change into the manner of governing the church. The splendid dignity of patriarch, which approached too near the lustre and prerogatives of majesty, not to be offensive to the emperor, and burthensome to the people, was suppressed, in 1721, by this spirited monarch, who declared himself (and thus became, like the British monarch,) head of the national church.

The functions of this high and important office were entrusted with a council assembled at St. Petersburg, which was called the *Holy Synod*; and one of the archbishops, the most distinguished by his integrity and prudence, was appointed as president of it.

The other orders of the clergy continued in their respective rank and offices; but both their

[1] *Mohilow* was erected into an Archiepiscopal see of the Roman Catholics in Russia, by the empress Catherine II., who wisely reserved to herself the nomination of the prelates who should fill it. And it is remarkable, that in the consecration oath of *Stanislaus Siestrzencewez*, the first archbishop who was consecrated at Rome, December 21, 1783, the clause *Hæreticos persequar*, &c. was entirely omitted.—*Anti Jac. Rev.* Dec. 1807, p. 445.

revenues and their authority were considerably diminished. It was resolved at first, in this general reformation, to abolish all monasteries and convents, as prejudicial to the public, and unfriendly to population; but this resolution was not put in execution; on the contrary, the emperor himself erected a magnificent monastery in honour of *Alexander Newsky*, whom the Russians place in the list of their heroes and saints. [1]

DISTINGUISHING DOCTRINES.—This church agrees almost in every point of doctrine with the Greek Church subject to the patriarch of Constantinople, to which article, p. 299. &c. above, the reader is referred. [2] It, of course, receives seven *Mysteries* or sacraments; admits no statues or graven images, but pictures only, upon which the name of the saint must always be inscribed. Dr King assures us, that the more learned of the Russian clergy "would willingly allow no picture or representation whatever of God the Father; for the figure of 'the ancient of days,' from Daniel's

[1] Mosheim's *Eccl. Hist.* vol. v. p. 255, &c.

[2] "Eccl. Russica, ut Christianam fidem sub finem sæculi decimi, ab. Eccl. Gr. sibi traditam accepit, ita hucdum in omnibus essentialibus, imo in ritibus etiam, cum eâ exactè convenit; et nihil majus sibi contingere posse existimat, quam ut in perpetuâ cum eâ unione indissolubili nexu permaneat: id quod a Deo O. M. ardentissimis precibus expetimus."

Archbishop *Platon*, in the Supplement to M. Duten's *Œuvres Mêlées*, 4to, part ii., to which the reader is referred for much authentic information on the general subject of this church, as there communicated by that learned and venerable prelate.

vision,[1] whose 'garment was white as snow, and the hair of his head like the pure wool,' is by them interpreted to be the second person of the Trinity, who so appeared to the prophet; yet it must be confessed, that the common practice is so contrary to their opinions, that, in a great number of churches, as well ancient as modern, *this figure, and Jesus, and the Dove*, are painted together to signify *the Trinity:* nay, there is now in the church of St Nicholas, at Petersburgh, a picture of an old man holding a globe, and surrounded with angels, on which God *the Father* is inscribed."[2] Dr King further observes, that during the reign of Peter the Great, the synod censured the use of such pictures, and petitioned the emperor that they might be taken down; when he, though concurring in opinion with the synod, declined giving any command for that purpose, conceiving that his subjects were not ripe for such a reformation, and that, if attempted, it might give rise to an insurrection.

The *Apostles'* Creed is received by the members of this church, as containing nothing repugnant to sound doctrine; but it is not sanctioned by public authority, like the *Nicene* and *Athanasian* Creeds; nor is this last ever recited in public.[3] We are told,

[1] Chap. vii. 9.

[2] Page 6.

[3] "Usus symboli, ita dicti apostolici, in Eccl. Græco-Russicâ nonnisi privatus est . . . . Symbolum S. Athanasii Eccl. nostra agnoscit, et inter libros eccles. reperitur, et ut ejus fidem sequamur, inculcatur: tamen publicè nunquam recitatur."

Archb. Platon, ut supra, pp. 164-5.

that "in the Russian Greek church there are neither sermons, nor exhortations, nor catechizing."[1] But such an assertion, without explanation or qualification, can scarcely be admitted, particularly as the contrary can be evidently proved by there being many volumes of sermons, exhortations, and catechetical lectures, printed and published by the Russian clergy. They have also been charged with rebaptizing all proselytes from other communions; but this Archbishop Plato denies, and remarks, that, in regard to baptism, they do not differ in any thing from the church of Rome,—that they do not rebaptize proselytes from any communion of Christians, excepting those who are unsound in the doctrine of the Trinity; and that all others are admitted members of their church, on their submitting to the mystery of the *Holy Chrism.*[2]

[1] *Secret Memoirs of the Court of St. Petersburg*, vol. ii. p. 76.

[2] After observing that they rebaptise those who had held (and, I presume, those who had been baptized by men holding) heterodox opinions in regard to the Holy Trinity, his words are: "Baptismum aliarum Ecclesiarum Christianarum non irritum esse putamus, et qui ex iis ad nos veniunt, non iterato baptismate, sed solo sacro chrismate inunctos, recipimus."—M. DUTEN'S *Œuvres Mêlées*, Part ii. p. 170.

And, giving the sentiments of his own, and of the Greek church in general, on the subject of *Transubstantiation*, the archbishop says,...." Ecclesia Catholica Orientalis, atque Græco-Russica, admittit quidem vocem *Transubstantiatio* Græcè μετουσίωσις; *non physicam illam transubstantiationem et carnalem, sed sacramentalem et mysticam; eodemque sensu hanc vocem, transubstantiatio*, accipit, quam quo, antiquissimi Eccles. Græ-

With regard to the Confession or Catechism of the Metropolitan *Mogilas*, to which Dr Mosheim refers for the doctrine of the Greek Church,[1] though it may not be considered at present, as it "seems to have been at one time, as the standard of the principles of the Russian Church;" yet even now it is admitted as a work containing nothing repugnant to the dogmas of the councils, and the doctrine of the Russian Greek Church. But Dr King says, "they allow the book of no authority at all;"[2] an assertion at which no one surely can be surprised, after examining the outlines of its contents which he gives us. There was, however, no other work of the kind in their language, till of late years, perhaps not till 1766, when the Catechism of *Theophanes*, archbishop of Novogorod, was published by the Synod. Dr King speaks of the author of this work as one "of the best and most approved

ca patres, has voces μεταλλαγη, μεταβασις, μετασυνχίωσις, accipiebant."---*Ibid.* p. 171.

[1] See the article Greek Church, above, p. 322.

[2] Dr King, p. 19.

*Mogilas*, or *Mogislaus*, likewise translated the *Euchologion*, or Greek Ritual, into the Slavonian language, "which translation is in use among the Russes at this day, and is called their *Trebnik*, or Common Prayer."---CONSETT's *Pref.* to his *State and Regulations of the Church of Russia*, 8vo. 1729, p. 7.; where see more of this Confession, which, when subscribed by the four patriarchs, &c. and confirmed by a synod at Constantinople, received the title of *The Confession of the Catholic and Apostolic Faith of Grecians and Russians*; i. e. of the whole Eastern or Greek Church.

Russian authors, and a man of true penetration, moderation, and learning."[1] He likewise speaks favourably of a treatise, already referred to, by the celebrated Father *Plato*, formerly preceptor for religion and the Latin tongue to the Grand Duke, Archimandrite of the Trinity Monastery, and member of the *Holy Synod*, and now Metropolitan of Moscow, published in 1765, and intitled, *Orthodox Learning*, or *A Summary of Christian Divinity*, which he wrote for the use of his Imperial Highness the late Emperor *Paul*; "a most rational and ingenious performance, worthy the distinguished talents and erudition of its author."[2]

[1] *Pref.* p. 9.

[2] An edition of this treatise in French was published at St. Petersburg in 1776, and, a learned and distinguished divine of this communion having politely favoured me with the perusal of a copy of this edition, I am happy to join Dr King in his commendation of the work, which is doubtless the best existing Theological Compendium of this church; at the same time, I humbly conceive, with all due submission to the very learned and respectable author, that he has ventured to draw aside the veil that hangs on some future scenes, a little farther than the Scriptures have done.... Thus, he says, p. 152, speaking of the resurrection,---"Les bienheureux seront glorieux, c'est à dire, ornés de tous les dons, dans le bel age, dans la fleur même de la beauté immarcessible," &c. &c. Expressions these in regard to what "eye hath not seen, nor ear heard," which cannot fail to remind us of the scenery presented to our imagination by one whose character and principles have already been considered; and which differ from those of this venerable prelate, not a little, but *toto cælo*.

WORSHIP, RITES, AND CEREMONIES.—Under these heads likewise, there is but little worthy of remark here, unless that, in addition to the forms and services of the Greek church, most of which the Russians have all along adopted, they still retain various ceremonies and superstitions of their own. At present, however, instead of strictly observing all the canonical hours, they have service, both in monasteries and parish churches, only three times a day: viz. the *vespers*—the *matins*,—and the *liturgy*, or communion.

Whether the same forms had been every where established, on the first introduction of Christianity into Russia, is uncertain: but while the service-books were not printed, but in manuscript, while a great part of the ceremonies were not written, and while a great latitude was left to the officiating priest in the choice of these ceremonies, many variations must naturally have arisen; and so, in fact, such diversities, and such errors and abuses, did arise, that the Patriarch *Nikon*, A. D. 1659, in the reign of *Alexis Michaelowich*, father of Peter the Great, in order to render the public service uniform throughout the whole empire, called in all the manuscript books from the churches, and gave printed copies in their stead; with a directory, or book, which contains the regulations according to which all the services are appointed to be performed. [1]

[1] This was the second edition of the Church books. See below, p. 375. *Nikon* likewise caused an edition of the Scrip-

Had the means which this patriarch took for introducing his reformed ritual been as mild, as his motives doubtless in preparing it were pure, his character would have been more amiable and consistent. He "was no doubt right in endeavouring to render the form of worship more pure and simple; but he was wrong in exhorting the Czar *Alexis* to employ violence. They who would not make the sign of the cross with three fingers, had their hand cut off:—hence arose a schism.

"These schismatics would not admit either the translation of the sacred books by Nichon, or his new litanies; and even now they would rather lose their head, than not make the sign of the cross with two fingers, as a symbol that the Holy Ghost proceeds from the Father alone."[1]

The church service, in general, is performed in the Slavonian language; but in some places it is also performed in the Greek, both ancient and

tures in the dialect of the country to be printed at Moscow, in 1663. It was taken from an edition of them in the Slavonian language, printed in Poland, by *Constantine*, Duke of Ostrogh, in 1581. "These," says Mr Consett, "are all the editions extant in that language, and hardly either of them any where to be found but in private studies, and scarce to be purchased for less than five pounds."—*Preface*, p. 18.

It is said that only three editions of the Russian Bible have since been published, consisting in all of not more than 6000 copies. What a vast disproportion to the population of Russia, which is supposed to be from thirty to forty millions!

This circumstance, however, has not escaped the notice of the *British and Foreign Bible Society*.

[1] *Secret Memoirs of the Court of St. Petersburg*, vol. ii. p. 85. See below, p. 374, &c.

modern; and, in the administration of the sacrament of the Lord's Supper, they use the liturgies of St. Basil and St. Chrysostom.

The Greek Church does not allow any musical instruments; but the rhyme observed in singing the hymns produces a melody, with which the ear may be very well entertained.[1]

Every person is obliged, by the civil law, to communicate at least once in the year, which is commonly done in the fast before Easter; and they scarcely ever receive the holy communion oftener: yet the service of the liturgy, or *hearing mass*, as it literally is, is always considered as the principal service of the day. M. Chantreau was witness to the administration of the sacrament on the feast of Pentecost, when he tells us, that a *protopope* presented to the communicants, (meaning the clergy) standing in two rows in the altar, a cup, in which was wine mixed with lukewarm water. "Every one," adds he, "drank of it in his turn, the cup passing successively from the right row to the left; and every communicant was served with a bit of bread, in a spoon, which

[1] M. Chantreau observes, that "the Greek priests have much more reverence and meditation in their way of going through divine service than the Latin priests;"—and that on festivals divine service is performed in Russia, "with much more pomp than in the Latin Church." This last observation may be true; but, if other accounts are to be depended upon, the former may justly be questioned. Besides, as his account of their manner of going through the church-service seems to be taken from what he himself saw in the cathedral of St. Petersburg, when the Archbishop of Moscow officiated, there is some reason to think that it may be too favourable.

had been soaked in wine."[1] But I have very good authority for observing, that this account is not correct, and that it should have been said, the consecrated bread was *first* administered, and the cup afterwards.

Such is the form of administration for the clergy; whereas in this, as well as other branches of the Greek church, the laity, as already observed, always receive both elements together. "If there be any who desire to participate of the holy mysteries, the priest is to divide the two remaining portions of the holy lamb," *i. e.* the last two of the five consecrated loaves, "into as many small parts as will be sufficient for all the communicants; and, putting them into the holy cup, he administers the body and blood of the Lord *together*, according to custom. But they are not to receive till after the deacon has said: *Draw near with faith and godly fear.* Then they who communicate are to go near,[2] one after another, bowing with all humility and reverence; and, holding their hands crossed on their breasts, are to receive the divine mysteries; the priest, as he

[1] *Travels*, vol. i. p. 140.

[2] *i. e.* To the *Holy* and *Royal* door of the *Ikonostas*, (Εικονοστασις) or screen, which separates the altar, prothesis, and vestry, from the nave or body of the church; for into the sanctuary, within this partition, or into what we would call the *chancel*, the clergy only are permitted to enter; there are even express canons to prohibit women going within it. This screen is so called, as already observed, from the most holy pictures being usually painted or hung upon it; and the idea of the separation seems to have come from the *sanctum sanctorum* of the Jewish temple.

distributes them, mentions every communicant's name: *N. N. the servant of God, doth partake of the pure and holy body and blood of our Lord, our God, and our Saviour Jesus Christ, for the remission of his sins, and for eternal life. Amen.*— The communicant then wipes his lips with the holy covering, and, kissing the holy cup, retires bowing.[1]

The Russians, with their mother church, have four lents annually, besides a great number of other abstinences, or fasts, and Wednesdays and Fridays, which are fish-days throughout the whole year. The *first* lent comprehends the forty days previous to Christmas; the *second*, which is their great lent, the same space of time before Easter; the *third*, called the Lent of St. Peter, commences the week after Pentecost, or Whitsunday, and ends on the feast of St. Peter (June 29th); and the *fourth*, the lent of the mother of God, begins on the 1st, and ends on the 15th, of August,— this last being the day of *Koimesis*, or the assumption of the blessed virgin.[2]

The Russian Church, as well as the Latin, has many ceremonies, practices, and customs, which it would answer no good purpose to detail here:

[1] Rubric of the liturgy of St. John Chrysostom, as given by Dr King; in whose work, on the *Rites and Ceremonies* of this Church, may be seen most of its offices, orders, and services, at full length.

[2] "They eat neither meat, milk, nor eggs, during Lent. Linseed oil, fish, herbs, roots, and mushrooms, are then their sole nourishment."—*Secret Memoirs*, vol. ii. p. 87.

but as the ceremony of the *Benediction of the waters* is of considerable antiquity, and is a remarkable solemnity in this church, in which it is still practised, some account of it may not be unacceptable to the reader.

In the Greek Church there are two offices for the benediction or sanctification of the water, called in the *Euchologion*, "The office of the *Lesser* Sanctification," which may be performed at any time, when there is a want of holy water for baptism, or any other use of the church; and "The office of the *Great* Sanctification," which is celebrated on the *Holy Theophany* or Epiphany, in memory of the baptism of Christ; by which the Greeks believe that the nature of all waters is sanctified; and that such virtue remains in them after this ceremony, that those taken in the night, when this service is performed in the church, will remain uncorrupted for years, and be as fresh as water just taken from the spring or river. This appears from St Chrysostom's Homily on the baptism of Christ; whence we may learn the antiquity of this ceremony, and that it was originally performed at the *Mesonyction*, or midnight service, which seems to be universally admitted. In Russia, this service is joined with the liturgy of St Bazil, in the evening, on the vigil of the Epiphany, (6th January) when the *Pernoctation* is performed, and again repeated after the liturgy on the following morning; at which, in St. Petersburg, the sovereign and the

whole court assist, and walk in procession with the clergy.

A description of the manner in which this solemnity is annually celebrated at St. Petersburg, is given us by Dr King, and by M. Chantreau; from both which, that here presented to the reader is chiefly collected. On the river *Neva*, upon the ice, which is then strong in that country, there is erected for this ceremony, a kind of temple of wood, usually of an octagonal figure, painted and richly gilt, having the inside decorated with various sacred pictures, representing the baptism of our Saviour, his transfiguration, and some other parts of his life, and on the top a picture of St John the Baptist. This is called the *Jordan*, which name used to signify the baptistery or font, or any bason in which holy water is consecrated. There the attention of the spectators is drawn to a large emblem of the *Holy Ghost*, appearing to descend from heaven, a decoration common to almost all Greek churches, in which a *peristerion*, or dove, as a symbol of the Holy Ghost, is usually suspended from four small columns which support a canopy over the *Holy Table*. The Jordan is surrounded by a temporary hedge of the boughs of fir-trees; and, in the middle of the sanctuary or chancel is a square space, where the broken ice leaves a communication with the water running below, and the rest is ornamented with rich tapestry. Around this temple a kind of gallery is erected, and a platform of boards, covered with red cloth, is laid for the procession

to go upon, guarded also by a fence of boughs. The gallery communicates with one of the windows of the Imperial palace, at which the emperor and his family come out to attend the ceremony, which begins as soon as the liturgy is finished in the chapel of the Imperial palace, and the regiments of guards have taken post on the river. Then, at the sound of the bells, and of the artillery of the fortress, the clerks, the deacons, the priests, the archimandrites, and the bishops, dressed in their richest robes, carrying in their hands lighted tapers, the censer, the Gospel, and the sacred pictures and banners, proceed from the chapel to the Jordan, singing the hymns appointed in the office, and followed by the emperor, the grand duke, the senators, and the whole court.

When arrived at the place where the ice is broken, the archbishop of Moscow, or other officiating bishop, descends, by means of a ladder, to the side of the water. There he reads the prayers appointed in the office,—dips his cross three times, and ends the ceremony by an exhortation appropriate to it; and the waters are then thought to be blessed. As soon as the service is finished, the artillery and soldiers fire; after which the prelate sprinkles the water on the company around him, and on the colours of all the regiments that happen to be at St. Petersburg, which are planted round the Jordan. He then retires, when the people crowd towards the hole, and drink of the waters with a holy avidity. "Notwithstanding the cold, the mothers plunge their infants,

and the old men their heads into them. Every body makes it a duty to carry away some for the purification of their houses, and curing certain distempers, against which the good Russians pretend this holy water is a powerful specific."[1]

Many of the common people of Russia, besides the consecrated amulet, which they wear about their necks, which they receive at their baptism, and which they never after lay aside, commonly carry in their pockets a figure of some patron saint, stamped on copper. This they carry with them every where as devoutly as Æneas did his *lares* and *penates*. Nay, like the Spaniards and Italians, the Russians have small chapels in their houses in honour of their favourite saint, who in Russia is known by the name of *Bog* or *Obraz*; and no expense is grudged to decorate the chapel of a *Bog*, when the proprietor is a person of property.[2] Nor is this childishness the rage of the common people only; for even noblemen, people in office, monasteries, all have their *Bogs*,

[1] Dr King's *Ceremonies*, &c. p. 384. In this work may be seen the order or office for this ceremony.

[2] "What will be scarcely believed, but we can attest, because we have seen it, is, that M. *Scheremetoff*, a member of the *Directing Senate*, has a cabinet of *Bogs* worth more than a million of rubles, or L. 222,222, 4s. Sterling."—M. CHANTREAU'S *Travels in Russia*, vol. i. pp. 143-4, where we are told, that in several cities there are particular markets for selling *Bogs*; and that wax candles or tapers are burned before them.

Yet these are the people whose church is styled by Dr Mosheim, "The chief bulwark and ornament of the Grecian faith!"—*Eccl. Hist.* vol. iv. p. 273.

and at the highest price. The saint or *Bog* is generally painted on wood, and its value is constituted by the diamonds with which it is surrounded. A Russian entering an apartment, salutes no one before he has made three cross signs before the Bog of the house; and those most in fashion are St Nicholas, St John Baptist, St Sergius, and St Alexander Newski; yet the other saints are not without veneration, more or less, which is always settled by the pretended power attributed to them by ignorant superstition.

It has already been observed,[1] that the ointment for the *Holy Chrism* can be consecrated only by a bishop, and that only once a-year, on Thursday in Passion week; it may here be added, that the preparation and consecration of it is likewise confined in Russia to two places:—to *Moscow* for Great Russia, and to *Kieff* for Little Russia, whence it is distributed to the several churches in each country. At Moscow there is a place belonging to the College of the Holy Synod, near the Cathedral church, on purpose for this preparation, where the vessels and all proper utensils are kept.[2]

CHURCH GOVERNMENT AND DISCIPLINE.—From the first introduction of Christianity into Russia, till the year 1589, this church had been always subject to the patriarch of Constanti-

[1] See the article *Greek Church*, above, p. 304.

[2] See a list of the different ingredients in the composition, which are upwards of twenty, together with the order of preparing it, in Dr King's *Rites and Ceremonies*, p. 419, &c.

nople, but no sooner was *Job* consecrated patriarch of Russia, than she declared herself independent of the other; yet it appears that she has since frequently appealed to the see of Constantinople, not only in the way of advice, but judicially. Thus, it was by the authority of the patriarch of Constantinople, that *Alexis*, father of Peter the Great, deposed *Nikon*, the Russian patriarch,[1] whose power and influence had arisen to that astonishing height, that he even excommunicated the Czar. Peter the Great was too clear-sighted not to discern the dangerous consequences of this enormous power of the patriarchs, which had grown up by degrees, from concessions made to them by the Czars,—from the great wealth that they possessed,—from their influence with the clergy, and from their family connections; and therefore, upon the death of the patriarch *Adrian*, in 1700, he suppressed that dignity, and gave the administration of the affairs of the patriarchate to *Stephen Jaworsky*, metropolitan of Rezan, with the title of *Exarch* or vicegerent of the patriarchal see. But small and daily occurrences were the only business which came before the exarch; all affairs of importance were brought before the sovereign, or an assembly of the other bishops, to deliberate upon them; which assembly of the exarch and bishops was then known by the name of the *Holy Council*.

[1] This, however, did not take place without the formality of a council, which was held in 1667.

This government of the *Exarchy* lasted only till the year 1721, when Peter the Great declared, in a full assembly of the clergy, that he thought a patriarch to be neither necessary for the administration of church affairs, nor expedient for the state; and therefore he had determined to introduce another form of ecclesiastical government, which should keep the medium between that of a single person and general councils; and this new mode was to be a constant council or synod, with the name of *The Holy Legislative Synod.* Of this college or synod, whose seat was fixed at St. Petersburg, he, at the same time, declared himself to be the supreme judge, as well as head of the church. It at first consisted of twelve members, three of whom were bishops, and the rest archimandrites, hegumens, and protopopes, &c.; but the number has, since his time, been frequently changed by the sovereign, on whose will, the nomination of all the members, their appointments as such, and the time they serve in that capacity, entirely depend. And, besides these, an officer, a layman, called the *Chief Procurator*, always attends at their deliberations, who is considered as placed there on the part of the crown, and has a negative upon all their resolutions, till they are laid before the sovereign. Every member, before he is qualified to sit, is also obliged to take an oath of allegiance, couched in the strongest terms, in which it is declared, that no other than the sovereign should be considered as its head; so that the checks put to the

power of the clergy by the establishment of this ecclesiastical college, are so effectual, that no prince in the world can now have less to fear from them than the sovereign of Russia. At the same time, to elevate this college in the minds of the people, and to prevent their looking upon it like the inferior colleges, it was ordered, that in all spiritual concerns it should have the same power as the Senate;—the same respect;—the same obedience, and the same right to punish the refractory. But in mixed cases which concern both the temporal and spiritual government, it was decreed, that the synod should consult with the senate, and present their common judgment to the emperor for his approbation.

*Theophanes*, archbishop of Novogorod, was the person who was principally charged by Peter with his new-projected regulation; and that prelate conducted it with much success, as may be seen from a work intitled, *The Spiritual Regulation*, which contains this new plan of ecclesiastical government and discipline; and, with some other pieces, well worth the perusal, was translated from the Slavonian into English, by the Rev. Mr *Consett*, formerly chaplain to the British Factory in Russia, and printed in 1729. It is divided into three parts, of which the *first* sets forth the reasons for making these important changes in the administration of ecclesiastical affairs, and the advantages of this particular form; the *second*, the matters subject to the cognizance of the synod; and the *third*, the duty, office,

and power of the members themselves. His Imperial Majesty's edict for establishing the spiritual college, or synod, together with the oath required of all the members, is prefixed, and an appendix is subjoined, regulating matters respecting the clergy, monks, and nuns.

This work is, upon the whole, a judicious performance, and, at the same time, very curious, as it gives a striking picture of the unhappy state of darkness and superstition in which the clergy, as well as people, were involved before the reign of Peter, most justly styled the *Great*.

Though matters belonging to the synod were clearly defined and ascertained in the *Spiritual Regulation*, yet its members were further empowered to make new laws, first presenting them to the emperor for his approbation. And Peter, having placed the constitution and affairs of the Russian church on this footing, wrote a letter to *Jeremias*, then patriarch of Constantinople, stating the changes which he had made in the ecclesiastical government of his country, and desiring his approbation: to this the patriarch replied, in a letter dated 23d September, 1723, "that he fully approved of the whole; and all the patriarchs, since that time, have honoured the synod with the name of *Patriarchal*."[1]

To the synod the election of bishops was entrusted by the Spiritual Regulation, and at the

[1] Dr King, p. 446.

same time the manner of election is there prescribed: the synod is to nominate two candidates, and present them to the sovereign, of whom he is to make choice of one. The persons most eligible to this dignity are the archimandrites, and hegumens who belong to the synod; and, after them, other distinguished archimandrites who are entrusted with affairs to the synod from their dioceses, and, attending in St. Petersburg, give proofs of their abilities in conducting the concerns of the church. In this respect Peter seems to have made no great innovation or change; for the election and confirmation of the superior clergy in Russia always depended upon the sovereign, though the ecclesiastics had a share in the election.

For the government of his diocese, each bishop has a consistory in the chief city, which is composed of three members, either archimandrites, hegumens, or proto-popes, all appointed by the bishop. And subordinate to the consistory are many lesser courts of judicature, called *Cantoirs*, in which there are generally two members and their secretaries. Appeals lie from the cantoirs to the consistory, from the consistory to the bishop, and from the bishop to the synod.

THE CLERGY, MONKS, NUNS, &c.—The episcopal order in Russia is distinguished by the different titles of metropolitan, archbishop, and bishop. The titles of metropolitan and archbishop are not attached to the see, as in England; but

are, at present, merely personal distinctions conferred by the sovereign, which give the possessors no additional power, and scarcely any precedence; for every bishop is independent in his own diocese, or dependent only on the synod.—There are two bishops, called *Vicar-bishops*, one of Novogorod, the other of Moscow. Whether their office was originally the same with that of the Chorepiscopi is not ascertained; but, be that as it may, they are now consecrated prelates, with full power to execute every episcopal function in their own district: at the same time, there lies an appeal from them to the bishop of the diocese, for whom they pray as for their metropolitan.

The clergy are divided into regular and secular. The former are of the monastic order, the latter are the parochial clergy, who are not only allowed to marry once, but formerly, a secular priest could not be ordained without being married; and, if his wife died, he was obliged to quit his priesthood, and either retire to a monastery, or submit to take some inferior office in the church; so strictly was he "the husband of one wife." That practice is now changed; but still, the secular clergy are never permitted to marry twice, unless they relinquish their function, and become laymen.

They are called *papas*[1] or popes, *i. e.* fathers;

[1] The word *papa* is from the Greek, and was given indiscriminately, in the first ages of Christianity, to all bishops, and in the East to all ecclesiastics, till Gregory the VIIth ordered it

and the highest dignity to which they can aspire is that of *proto-pope*, or first pope in those churches where there are several. One of this order may indeed be promoted to a bishopric, after the death of his wife, but he must first assume the habit. "The secular clergy," says Dr King, "are generally the most ignorant, having seldom had any education, and being often taken from the common peasants; the chief literary qualification required of such is, that they be able to read the service of the church, and to write their own language."[1] But this state of the secular clergy has been considerably improved since the reign of Catherine the II.

Peter did not think it necessary to suppress monasteries and nunneries; but he restricted their number, and enacted laws for their better regulation. Among others, the age before which no person was to be received a monk was fixed at thirty; and even then, before any one could take the habit, it was made necessary that he should serve a noviciate of three years in some monastery, and have the permission of the bishop of the diocese. If the novice, after the term of three years, should change his mind, and wish to return

to be reserved to the Bishop of Rome alone. But the separation between the Latin and Greek churches having taken place before his pontificate, the Greek Christians did not respect this order, and therefore still design their inferior clergy by the title of *papas* or popes.

[1] Page 273. Chantreau observes, that the monks "look on the popes as very far below them." This may be accounted for from their not being, with themselves, eligible to the highest offices in the church.

to the world, he is at liberty to depart; if not, he must present a certificate from the superior and monks of the monastery where he is to be received, before the bishop is authorized to give him his permission.

Most of the rules that were made for the regulation of monks and monasteries, were, at the same time, meant to extend to nuns and their societies; for which some additional laws were likewise enacted. By these it is determined that no nun shall receive the tonsure before she is sixty years of age; at least, never before fifty. But if a young woman has an inclination to become a nun, the circumstances of her case being approved of, she may be allowed to reside in a convent, (if she does not change her mind) till she has attained the age prescribed; when, if still so disposed, she may take the habit.

By these laws and regulations, which may be seen in the *Spiritual Regulation*, or in Dr King's *Rites and Ceremonies of the Greek Church in Russia*, it appears that Peter wisely recommended industry to the religious of both sexes; and, for the improvement of the monks in learning, he ordered the youngest to be sent to learn Latin and Greek in the schools at Moscow.

There are thirty-six archbishoprics and bishoprics in Russia, whereof the principal are,—Kieff, Novogorod, Moscow, St. Petersburg, Kasan, Astracan, Tobolsk, Jarostavl, Pscov, Rezan, Tver, &c. "At this day Russia contains an hundred and fifty monasteries, governed by fifty-eight

*Archimandrites*, and ninety-nine *Igumens* (Hegumens) or *Priors*, and sixty-seven convents directed by abbesses.

The number of monks is supposed to be upwards of 6000, and of nuns more than 5000.—The other priests or ecclesiastics belonging to monasteries and cathedrals are to the number of 2000."[1]

With regard to the income of the clergy, we likewise learn from M. Chantreau that "the archbishops and bishops have from 16 to 18,000 livres a-year; the proto-popes about 800 livres; and the inferior clergy, in a country where provisions are at the lowest rate, have about fifty crowns in the smallest living, and 750 livres in the best Besides, they possess an wooden house, and a piece of ground, which they themselves generally cultivate."[2]

Sect of Raskolniki, or Isbraniki.—Though no person is excluded from any office or employment under the Russian government, on account of his religious tenets,[3] yet, as the sovereign and the Imperial family do always conform

[1] M. Chantreau's *Travels*, vol. i. p. 102.

[2] *Travels*, vol, i. pp. 101, 103. "All the children of priests are free, and generally consecrated to the service of the church."—P. 104.

[3] I here follow Dr King, (p. 1.) from whom M. Chantreau seems to differ, by observing, that the members of the sect now under consideration are excluded from offices of trust.—Vol. i. p. 146.

to the Greek Church, and no Russian, who has been educated in it, can lawfully depart from it, it may, with propriety, be called the national or established church. And though in Russia there are Pagans, Mohammedans, and Christians of various denominations, it does not appear that there were any schismatics or sects that separated from the Russian church, till about the middle of the sixteenth century;[1] before which time there were hardly any printed books in Russia, and the MSS. were then miserably incorrect. The Czar *John Basilides* therefore caused a considerable number of the church books to be printed and distributed for the use of the churches in 1562; and the newly printed copies differing considerably (by being corrected) from the MSS. excited religious zeal amongst the ignorant people, which was kept up by equally ignorant, or perhaps designing clergy, chiefly those monks and others, who, to elude punishment for their misconduct, hid themselves in woods and other places distant from capital towns. But the external troubles of those times, from Tartars, Poles, Swedes, &c. and daily imminent dangers, prevented the civilization of Russia, and kept back the spreading

[1] It is not without good authority that I here venture to differ from the learned Mosheim, who seems to date the first appearance of the Raskolniki about the year 1666. The account here given differs still more widely from Voltaire, (who places it so far back as the twelfth century) notwithstanding he pretends to have drawn the materials of his *History of the Russian Empire under Peter I.* from authentic records furnished by the Court of St. Petersburg.

of the Raskolniks to any extent, till about the middle of the next century, when, in the time of Czar *Alexis Michaelovitz*, the same causes produced the same effects.

The yet miserable state of the church induced that sovereign, and the patriarch *Nikon*, with the advice of a council held at Moscow, and that of the patriarch of Constantinople, &c. to collect as many as they could of the still existing manuscript and old printed church books, and to distribute, in their stead, copies (more correct) of the new edition then printed. This being done with strictness, and perhaps with more zeal than judgment, created great alarm amongst ignorant people, and enlarged the number of the Raskolniks to a very great degree.

This is the only sect we have yet heard of that has broken off from the established church in Russia,[1] and it seems to have been formed on very frivolous grounds. Its members assumed the name of *Istraniki*, i. e. the multitude of the elect; or, according to others, *Staroivertsi*, i. e.

[1] It seems, however, to be subdivided into many inferior sects or parties. "It is a common mistake," says Dr King, "to consider the *Raskolniks* as a particular sect. They are, in fact, a great many different sects, as distant from each other as from the established church. Each of them boasts of its antiquity, and calls its adherents the *Old Believers*. There is such a variety among them, that I have seen a catalogue of thirty or forty different sects."---P. 439, note.

Of these a divine of the Russian church remarks, that "they are all founded upon misconception, ignorance, and superstition, full of incoherence, and all kinds of absurdities."

believers in the ancient faith: but the name given them by their adversaries, and that by which they are generally known, is *Raskolniki*, i. e. Schismatics, or the *Seditious faction.*

They allege, in defence of their separation, the corruptions, both in doctrine and discipline, that have been introduced into the Russian church. They profess a rigorous zeal for the *letter* of holy scripture, which they do not understand; and the transposition of a single word in a new edition of the Russian Bible, though this transposition was made to correct an uncouth phrase in the translation commonly received, threw them into the greatest combustion and tumult. They will not allow a priest to administer baptism after having tasted spirituous liquor; and, in this, perhaps, they do not amiss, since it is well known (or often said) "that the Russian priests seldom touch the flask without drinking deep." They hold, that there is no subordination of rank, no superior or inferior among the faithful; that a Christian may kill himself for the love of Christ:—that *Hallelujah* must be but twice pronounced; and that it is a great sin to repeat it thrice; and that a priest must never give a blessing but with three fingers. They are regular, even to austerity, in their manners; but as they have always refused to admit Christians of other denominations into their religious assemblies, they have been suspected of committing in them various abominations, which ought not to

be believed without the strongest demonstrative proof.[1]

These people have suffered much persecution, and various means have been taken to bring them back into the bosom of the church, but all in vain; "arguments, promises, threatenings, dragoonings, the authority of synods and councils, seconded by racks and gibbets; in a word, all the methods that artifice or barbarity could suggest, have been practised;"[2] but these, instead of lessening, have encreased their numbers, and, instead of closing, have widened the breach. Peter gave them some celebrity by the means which he took for restoring them to their mother church; "but in him who affected toleration, and thought it useful to the population of his dominions, which stood so much in need of population," I agree with M. Chantreau in saying, that "it was unpardonable to have employed torture for converting them. Above all, he deserves to be severely blamed for the punishment of the unfortunate *Toma*, who ought to have been confined, not given up to the flames."[3] This *Toma* was one of their priests, and a great

[1] Dr M'Laine's note (n) in Dr Mosheim's *Eccles. Hist.* vol. v. pp. 253-4.

The Doctor should, in justice to them, have added, that they look upon the worship of images as gross idolatry; and, perhaps, this practice in the Russian Church was one reason of their separating from it.

[2] MOSHEIM, vol. v. pp. 253-4.

[3] *Travels*, vol. i. p. 147.

enemy to the use of images, and the invocation of saints; and he bore his cruel punishment with such fortitude and undaunted resolution, that Peter, struck with his conduct when committed to the flames, is said to have repented of having given his consent to his condemnation, and to have issued an order forbidding the persecution of the *Raskolniki*, but commanding them to wear a sort of red hood, to distinguish them from his other subjects, which it seems they still continue to do. They have, however, met with much milder treatment ever since the reign of that monarch, and under Prince *Potemkin* they were granted several indulgences; so that the sect is still numerous and powerful. "There are some wealthy merchants and great lords who are attached to it, and it is widely diffused among the peasants."[1]

[1] *Secret Memoirs*, vol. ii. p. 85.

THE

# GEORGIAN AND MINGRELIAN

# GREEK CHURCHES.

WITH regard to the other independent Greek Churches, viz. those of the *Georgians and Mingrelians*, or, as they were anciently called, the *Iberians* and *Colchians*, [1] I have not as yet been able to learn any thing authentic, and of much importance, further than what is told us by Dr Mosheim, who observes, that the light of the gospel was introduced into Iberia by means of a female captive, in the fourth century, under Constantine the Great, [2] and that they have declined so remark-

[1] *Georgia* is often considered as comprehending both these nations, which are situated between the Black Sea and the Caspian, and together form one of the Seven Caucasian nations.---About the etymon of the name Georgia, authors are not agreed; some think that the inhabitants are so called from their attachment to *St. George*, the tutelary saint of these countries.

[2] In this Dr Mosheim is supported by Ruffinus, Socrates, and

ably since the Mohammedan dominion has been established in these countries, that they can scarcely be ranked in the number of Christians.

Such, in a more especial manner, is the depraved state of the *Mingrelians*,[1] who wander about in the woods and mountains, and lead a savage and undisciplined life; for, among the *Georgians*, or *Iberians*, there are yet some remains of religion, morals, and humanity.

Each of these nations has a pontiff at their head, whom they call *The Catholic*,[2] who is obliged to pay a certain tribute to the patriarch of Constantinople, but is, in every other respect, independent on any foreign jurisdiction. They have also bishops[3] and priests; but these spiritual rulers, says Dr Mosheim, "are a dishonour to Christianity, by their ignorance, avarice, and profligacy; they surpass almost the populace in the corruption of their manners, and, grossly ig-

others; yet *Thomas a Jesu* says, that they were converted to the Christian faith by *St. George*, whose picture they still carry in their standards.---*De Conv. Omn. Gent.* p. 410.

[1] The Mingrelians are said to have been converted to the Christian faith by the preaching of *St. Matthias*; but, according to *Brerewood*, by Cyrillus and Methodius, ministers of the patriarch of Constantinople.---*Enquiries*, p. 165.

[2] R. Simon observes, on the authority of Father *Avitabolis's* letter to Pope Urban VIII., that "it is not the *Catholic* of the Georgians who is the chief in spiritual affairs, but the prince, who is supreme both in spirituals and temporals."---*Crit. Hist.* p. 68.

[3] "Georgiani in octodecim Episcopatus distributi, qui uni *Cathalico* seu Patriarchæ parent."---Chytr. *de statu Eccles.* p. 22.

norant themselves of the truths and principles of religion, they never entertain the least thought of instructing the people. If, therefore, it be affirmed, that the *Georgians* and *Mingrelians*, at this day, are neither attached to the opinions of the *Monophysites*, nor to those of the *Nestorians*, but embrace the doctrine of the Greek church, this must be affirmed rather in consequence of probable conjecture, than of certain knowledge, since it is impossible almost to know, with any degree of precision, what are the sentiments of a people who seem to be in the thickest darkness. Any remains of religion that are observable among them, are entirely comprehended in certain sacred festivals and external ceremonies, of which the former are celebrated, and the latter are performed, without the least appearance of decency; so that the priests administer the sacraments of baptism and of the Lord's supper with as little respect and devotion as if they were partaking of an ordinary repast."[1] Yet Richard Simon, in his *Critical History of the Religions and Customs of the Eastern Nations*,[2] endeavours to remove, at least, a part of the reproach under which the *Georgians* and *Mingrelians* labour on account of their supposed ignorance and corruption.

[1] *Eccles. Hist.* vol. iv. pp. 256-7, where, see the works to which he refers.

[2] Ch. 5. and 6.---Speaking of this work of Father Simon, Dr Mosheim remarks, that it "*often wants correction.*"---*Eccl. Hist.* vol. iv. p. 257, note (h.) Edit. 1806.

Mr Broughton observes, that the religious of *Georgia*, both monks and nuns, follow the rule of St. Basil;—that the Georgian women, in general, are better instructed, and understand their religion better than the men, because there are more monasteries of women than of men; the Georgians being instructed in the principles of Christianity chiefly in the monasteries where they learn to read and write; and that, after the nuns are professed, and arrived at a certain age, "they are permitted to baptize, and even to apply the holy oils."[1]

Of the Mingrelian religious, he observes, that they are called by the natives *Beres*;—that they are not cloystered, but may quit the religious life whenever they please; that the monks are habited, like laymen, with this difference, that they let their hair and beards grow, which the others do not; and that the nuns, who are of different sorts, are dressed, like those of Georgia, in black, and cover their heads with a black veil.[2]

[1] For this account he has the authority of M. *Tavernier*, l. iii. cap. 9. p. 124.

[2] *Historical Library*. Or see his authority, *Hist. des Ord. Relig.* tom. i. c. 21. Since writing the above, I have observed that *Georgia* and *Mingrelia* were ceded to Russia in 1800; and, if so, these churches now probably make a part of the Russian Church.

THE

# EASTERN CHURCHES

NOT SUBJECT TO THE

# PATRIARCH OF CONSTANTINOPLE,

AND WHICH DIFFER FROM THE GREEK CHURCH

IN

# DOCTRINE AND WORSHIP.

DIVISIONS AND SUBDIVISIONS.—The Eastern Christians, who renounce the communion of the Greek Church, and differ from it in some respects, both in doctrine and worship, may be comprehended under *two* distinct classes.

To the former belong the *Monophysites*, so called, (from μονος, *solus*, and φυσις, *natura*) because they declare it as their opinion, that in the Saviour of the world there is only *one nature*; while

the latter comprehends the followers of *Nestorius*, patriarch of Constantinople in the fifth century, frequently called *Chaldæans*, from the country where they principally reside, but more generally known by the name of *Nestorians*, and who suppose "that there are two distinct *persons* or *natures* in the Son of God."[1]

The *Monophysites* are subdivided into two sects or parties; the one *Asiatic*, including the *Jacobites* and *Armenians*; and the other *African*, comprehending the *Copts* and *Abyssinians*.

And, in the class of NESTORIANS, are to be included the *St. Thomé* Christians, or Christians of *St. Thomas*, on the coast of Malabar.

[1] MOSHEIM, vol. iv. p. 257.

THE

# JACOBITE MONOPHYSITES.

THE *Monophysites* first made their appearance in the fifth century, and *Jacob Albardæi*, or *Baradæus*, as he is called by others, who flourished about A. D. 530, restored the sect, then almost expiring, to its former vigour, and modelled it anew; hence they were called *Jacobites* from him.

This denomination is commonly used in an extensive sense, as comprehending all the *Monophysites*, excepting the *Armenians;* it however more strictly and properly belongs only to the *Asiatic Monophysites*, of which Jacob Albardai was the restorer and the chief; and, as these differ in some points from the *Copts* and *Abyssinians*, I here propose to consider the Jacobites in this last sense, as limited by Dr M'Laine.[1]

The Monophysites had at first gained over to their doctrine a considerable part of the eastern

[1] DR. MOSHEIM'S *Eccl. Hist.* vol. iv. p. 257, note (h.)

provinces of the empire, and were warmly supported by the emperor Anastasius, who raised to the patriarchate of Antioch, *Severus*, a learned monk of Palestine, from whom they were for some time called *Severians*. But on the death of the emperor in 518, Severus was expelled from that see, and the sect was every where opposed and depressed by *Justin* and the following emperors, in such a manner that it seemed to be upon the very brink of ruin, and almost all hope of its recovery vanished; when *Jacob Syrus*, or *Zanzalus*, [1] for so he is also surnamed, an obscure monk, by his zeal and prudence, revived the drooping spirits of the Monophysites, and produced such an astonishing change in their affairs by the power of his eloquence, and by his incredible activity and diligence, that when he died bishop of *Edessa*, in 588, he left his sect in a most flourishing state in Syria, Mesopotamia, Babylonia, and other countries, where they have subsisted and flourished, more or less, to the present day. [2]

The head of the Jacobites is the Jacobite patriarch of *Antioch*, who, from the fifteenth century downwards, has always taken the name of *Ignatius*, with a view to shew that he is the li-

[1] "Genere *Syrus*,---homo obscurus, qui propter suam tenuitatem cognominatus est *Zanzalus*."

FORBESII a Corse *Opera*, vol. ii. p. 107.

[2] "They are not in all at most above forty, or five-and-forty thousand families."

FATHER SIMON'S *Crit. Hist.* chap. ix. p. 106.

neal successor of St. Ignatius, who was bishop of Antioch in the first century, and consequently the lawful patriarch of Antioch.

He resides, for the most part, in the monastery of *St. Ananias*, which is situated near the city of *Merdin*, in Mesopotamia, and sometimes at Merdin, his episcopal seat, as also at *Amida*, otherwise named *Caramit*, *Aleppo*, and other Syrian towns.

The government of this prelate was too extensive, even before the death of *Jacob*, and the churches over which he presided too numerous, to admit of his performing himself all the duties of his high office; and therefore the latter gave a part of the administration of the pontificate to a kind of colleague, who is called the *Maphrian*, or *Primate* of the East, and whose doctrine and discipline are said to be adopted by the Jacobite Christians beyond the Tigris. This primate used formerly to reside at *Tauris*, or *Tagritis*, on the borders of Armenia; but his present habitation is the monastery of *St. Matthew*, which is in the neighbourhood of *Mousul*, a city of Mesopotamia.

In the seventeenth century, a small body of the Jacobites abandoned, for some time, the doctrine and institutions of their ancestors, and embraced the communion of the church of Rome. This step was owing to the suggestions and intrigues of *Andrew Achigian*, who had been educated at Rome, where he imbibed the principles of Popery; and, having obtained the title and dignity of patriarch from the Roman pontiff, assumed the

denomination of Ignatius the XXIV. After the death of this pretended patriarch, another usurper, whose name was Peter, aspired to the same dignity, and taking the title of Ignatius XXV. placed himself in the patriarchal chair; but the lawful patriarch of the sect had credit enough with the Turks to procure the deposition and banishment of this pretender; and thus the small congregation which acknowledged his jurisdiction, was entirely dispersed.

Since then, the Jacobites have ever persevered in their refusal to enter into the communion of the Church of Rome, notwithstanding the earnest entreaties and alluring offers that have been made, from time to time, by the Pope's legates, to conquer their inflexible constancy.

We are likewise told, that they propagate their doctrine in Asia with zeal and assiduity, and have not long ago gained over to their communion a part of the *Nestorians* who inhabit the maritime coasts of India.[1]

[1] Dr. MOSHEIM's *Eccl. Hist.* vol. vi. p. 18.

THE

# COPTIC MONOPHYSITES,

OR

# COPTS.

ABOUT the orthography and etymon of this word, critics are much divided; some write *Cophti*, or *Copti*, others *Cophtites*, *Cophtitæ*, &c. Scaliger and Father Simon derive the name from *Coptos*, once a celebrated town of Egypt, and the metropolis of the *Thebaid;* but M. Volney and others are of opinion, that the name of *Copts* is only an abbreviation of the Greek word *Aigouptios*, an Egyptian.[1] Be this as it may, the name has long been used to comprehend all the Christians in Egypt, who do not belong to the *Greek Church*, but are *Monophysites*, and in most respects *Jacobites*. Some families of *Copts* are to be found in the *Delta;* but they chiefly inhabit the *Said*, or Upper Egypt, where, in some instances, they occupy whole villages. History and

[1] It is called in Arabic *el Kobt*. See the *Encycl. Brit.* under the word *Copti*; and VOLNEY'S *Travels*, vol. i. p. 53. Edit. 1801. See also BREREWOOD'S *Enquiries*, chap. 22.

tradition attest their descent from the people whom the Arabs conquered, *i. e.* from that mixture of Egyptians, Persians, and particularly Greeks, who, under the Ptolemies and Constantines, were so long masters of Egypt.

The gospel was preached early in Egypt; tradition says by *St. Mark*, and the patriarch of Alexandria is still considered successor to St. Mark there, as the Pope is to St. Peter at Rome. Before the incursions of the Saracens, the vulgar tongue of the Egyptians was called *Coptic;* but, since the sixteenth century, the *Arabic* is generally spoken in Egypt. The Christian liturgy is however said to be still in *Coptic*, though "the priests understand little of it; get prayers by heart, and pray without understanding."[1] The Cophts are said to be very fond of the bustle of rites and ceremonies that succeed each other with rapidity. They are always in motion during the time of service: the officiating priest, particularly, is in continual motion, incensing the saints, pictures, books, &c. every moment; and they have many monasteries where the monks bury themselves from society in remote solitudes.[2] Their nunneries are properly hospitals;

[1] Dr. Hey's *Nor. Lect.* vol i. p. 55. See also Picart, vol. i. p. 153.

[2] *Travels in Egypt* by Sonnini, who says that the church-service of this denomination is performed in Arabic, and *modern* Coptic: the gospel is read in Arabic, that all may understand it. Father Vansleb also asserts, that "the Cophts say the mass in Arabic, all but the Epistles and Gospels, which they rehearse both in that and *Cophtic*."—*Encycl. Brit.* as above.

and few enter them but widows reduced to beggary. They have a patriarch, whose jurisdiction extends over both Egypts, Nubia, and Abyssinia, and who resides at Cairo, but he takes his title from Alexandria. He has eleven or twelve bishops under him, besides the Abuna, or bishop of the Abyssinians, whom he nominates and consecrates. [1]

The rest of the clergy, whether secular or regular, is composed of the orders of *St. Anthony*, *St. Paul*, and *St. Macarius*, who have each their monasteries. Both their archpriests, who are next in degree to bishops, and their deacons, are said to be numerous; and they often confer the order of deacon even on children. Next to the patriarch is the bishop or titular patriarch of Jerusalem, who also resides at Cairo, because there are but few Copts at Jerusalem; he is, in effect, little more than the bishop of Cairo, except that he goes to Jerusalem every Easter, and visits some other places in Palestine near Egypt, which own his jurisdiction. To him belongs the government of the Coptic church, during the vacancy of the patriarchal see. The ecclesiastics are said to be in general of the lowest ranks of the people, and hence that great degree of ignorance that prevails among them. The patriarch makes

[1] The bishops subject to the Coptic Patriarch of Alexandria are those—Of *Jerusalem*, *Behnese*, *Atfih*, *Fium*, *Moharrak*, *Montfallot*, *Sijut*, *Abutig*, *Girgium*, *Negade* on *Girge*, and lastly, the Metropolitan of *Abyssinia*.—FATHER SIMON's *Crit. Hist.* p. 117.

a short discourse to the priests once a-year; and the latter read Homilies, or rather legends, from the pulpit on great festivals, but seldom preach.[1] It is likewise said that they read the gospel of *Nicodemus* in their church service. They have seven sacraments, viz. *Baptism*, the *Eucharist*, *Confirmation*, *Ordination*, *Faith*, *Fasting*, and *Prayer*; so that, although the number of their sacraments be the same with that of the Greeks, several of them are different from theirs; but their ceremonies are in many respects the same. They allow of only *three* Oecumenical councils, viz. those of *Nice*, *Constantinople*, and *Ephesus*; and they circumcise their children before baptism, a custom which seems to have prevailed among them ever since the twelfth century; but some deny that circumcision is practised by them as a ceremony of religion, or as of any divine appointment, but merely as a custom which they derive from the Ishmaelites. Others are of opinion, that it is now wholly, or in a great measure, disused.

The Copts observe four Lents with the Greeks and most Eastern Christians; but it is said, both by Brerewood and Ross, that they do not keep the Lord's day; an assertion this which surely

[1] "They have a book of Homilies taken out of the Chief Fathers, of which they read somewhat after the reading of the gospel; and that serves as an explication or paraphrase upon the same gospel, so that there is no need of preachers to instruct them."—FATHER SIMON'S *Crit. Hist.* chap. x. p. 118.

ought not to be admitted without the strongest proof.

Indeed, in regard to the accounts given us by these two authors of the Eastern Christians in general, it may be remarked, as of Father Simon's work just quoted, that they sometimes "want correction."

There are three *Coptic* Liturgies; one attributed to *St. Basil*, another to *St. Gregory*, and the third to *St. Cyril;* they are translated into Arabic for the use of the clergy and people, and an edition of them in Latin was given by *F. Kircher* in the century before last. [1]

As greater error in regard to religion no where prevailed than in Egypt before the Christian æra, so no country ever exhibited more sincere or greater Christian piety than Egypt, and the north of Africa in general, for the first three ages of the church. We read of synods of 200 bishops assembled there; of 164 bishops under one metropolitan, in one province alone, viz. *Zengitana*, where Carthage stood; and of some hundreds of bishops expelled from thence by *Gensericus*, king of the Vandals. [2] And whereas, in times of persecution, the Christians of various other countries were apt to return to idolatry, the Africans

[1] They have also been published together with those of the Syrian Jacobites, and the Abyssinians, with learned observations, by *Renaudot*, in the first and second volumes of his *Liturgiæ Orientales.*

[2] The fourth and sixth councils of Carthage. Vict. Lib. i, *De persecutione Vandalic.*

were kept in the true religion, by the blessing of God, on the zeal and diligence of St. Cyprian, Arnobius, Tertullian, Origen, St. Augustine, and other able and pious men in that quarter of the world.

But now, how amazing the change! little more than the mere shadow of Christianity can be seen in Egypt, and, in point of numbers, there are not to be found there more than 50,000 Christians in all. [1]

"The denomination of Copts," says Dr. Mosheim, "comprehends all those Christians who dwell in Egypt, Nubia, and the country adjacent, and whose condition is truly deplorable. Oppressed by the insatiable avarice and tyranny of the Turks, they draw out their wretched days in misery and want, and are unable to support either their patriarch or their bishops. These are not, however, left entirely destitute; since they are, in a manner, maintained by the liberality of those Copts, who, on account of their capacity in household affairs, and their dexterity in the exercise of several manual arts, highly useful, though entirely unknown to the Turks, have

[1] Ross's *View*, p. 67, where he observes, that "there are not above three Christian churches at Alexandria, and so many at Cairo."

On the other hand, LITHGOW, who wrote about the beginning of the seventeenth century, says, that "of Greeks, Cophts, Armenians, and others, there are about 200,000 Christians in the city of Cairo" alone; but I am inclined to believe that this calculation is by far too high.—*Travels*, p. 397.

gained admittance into the principal Mahometan families."[1]

The internal state of the Coptic Church, both with respect to doctrine and worship, is described by Father *Wansleb* or *Vansleb*, in his "*Histoire de l'Eglise d' Alexandrie, que nous appellons celle de Jacobites Coptes*," published at Paris in 1667; and in his "*Relation d'un Voyage en Egypte*," p. 293, there is a particular account of the Coptic monasteries and religious orders.[2]

[1] *Eccles. Hist.* vol. iv. pp. 258-9. But, with all due deference to this very learned, and, in general, very correct, historian, the denomination of *Copts* may rather be considered as comprehending only a *part* of the Christians in Egypt; for those subject to the *Greek* patriarch of Alexandria are not called *Copts* or Monophysites, but *Greeks*, and are of the Greek Church.—In like manner, *M. Du Pin* and others call the members of the Greek Church by the general term of *Melchites*; whereas the *Melchites* are rather, or were only, those Christians in Syria, Egypt, and the Levant, who followed the doctrines and ceremonies of the Greek Church, but were not themselves Greeks.

[2] See the other works referred to in DR. MOSHEIM'S *Eccles. Hist.* as above, (note) p. 259.

THE

# ABYSSINIAN MONOPHYSITES,

OR

# THE CHURCH OF ABYSSINIA.

As to the Abyssinian Christians, they surpass considerably the Copts, both in their numbers, their power, and their opulence; nor will this appear surprising, when it is considered that they live under the dominion of at least a *nominal* Christian emperor. They, nevertheless, consider the Coptic Alexandrian pontiff as their spiritual parent and chief, and, instead of choosing their own bishop, receive from that prelate a *primate*, whom they call *Abuna*, (i. e. *our father*) and, according to some, *Catholic*, whom they acknowledge as their ghostly ruler, and who, as well as the patriarch himself, is generally of the order of *St. Anthony*.[1] But the emperor has a kind of

[1] "All the patriarchs, and other bishops of the East, are monks of the orders either of *St. Basil* or *St. Anthony*; for the patriarchs of Constantinople, of Antiochia, and of Armenia, are

supremacy in ecclesiastical matters. He alone takes cognizance of all ecclesiastical causes, except some smaller ones reserved to the judges; and he confers all benefices, except that of the *Abuna*.

The first conversion of the Abyssinians, or inhabitants of *Ethiopia Superior*, to Christianity, is attributed by some to the famous prime minister of their queen *Candace*, mentioned in the 8th chap. of the *Acts of the Apostles*; but however that may be, it is probable that the general conversion of that great empire was not perfected before the middle of the fourth century, when *Frumentius*, son of a Tyrian merchant, consecrated bishop of *Axuma*[1] by Athanasius, exercised his ministry among them with the most astonishing success. They were esteemed a pure church before they embraced the sentiments of the Monophysites in the seventh century, or sooner; and Dr. M'Laine ventures to say, that "even since that period, they are still a purer church than that of Rome."[2]

They differ but very little from the Copts, and

monks of *St. Basil*'s order. The patriarchs of Alexandria, of Æthiopia, of the Jacobites, and of the Maronites, are of *St. Anthonies*; and the patriarch of the Nestorians either of both."—BRERewood's *Enquiries*, pp. 201-2.

[1] Then the capital of that country; whence the *Abassines* or Ethiopians were called *Axumitæ*.

[2] Dr. MOSHEIM's *Eccl. Hist.* vol. v. p. 140, note (t.)

On the contrary, the editors of the *Encycl. Brit.* tell us, and, I believe, with more truth, "that little beside the name of Christianity is to be found among them."—Art. *Abyssinia*, p. 32.

receive the scriptures of the Old and New Testament as the only rule of their faith, together with the three first councils, the Nicene Creed,[1] and the Apostolical Constitutions. They also "admit the Apocryphal books, and the canons of the apostles, for genuine."[2]

They boast themselves to be of Jewish extraction, and pretend to imitate the service of the Tabernacle and Temple of Jerusalem; so that their doctrines and ritual form a strange compound of Judaism, Christianity, and superstition. They practise circumcision, and are said to extend the practice to females as well as males.—They observe both Saturday and Sunday Sabbaths, and eat no meats prohibited by the law of Moses. They pull off their shoes before they enter their churches, and sit upon the bare floor, and their divine service is said wholly to consist in reading the Scriptures, administering the Eucharist, and hearing some homilies of the Fathers. They read the whole of the four Evangelists every year in their churches, beginning with St. Matthew, and then proceeding to St. Mark, St. Luke, and St. John, in order; and when they speak of any event, they say "It happened in the

[1] Mr Broughton says, but without giving his authority, that "they are not acquainted with the *Apostles'* Creed."—*Historical Lib.* vol. ii. p. 331.

Dr Hurd makes the same observation, perhaps on the authority of Mr B.

[2] *Encycl. Brit.* art. *Abyssinia*; where see their tenets more fully detailed.

days of Matthew," *i. e.* while they were reading St. Matthew's Gospel in their churches.[1]

They pray for the dead, have a great veneration for the Virgin Mary, invoke saints and angels, and have at least as many miracles and legends of saints as the Church of Rome. With the Greeks, they venerate images in painting, but they abhor all those *in relievo*, except the cross: with them likewise, they have four Lents, of which the greatest commences ten days earlier than ours, and is observed with much severity; many abstaining, during it, even from fish, "because St. Paul says, there is one kind of flesh of men, and another *of fishes*."[2] As they have no bishops but the *Abuna*, they have, instead of them, an order of men whom they style *Komos*, or *Hegumenas*, who preside over the priests.—Every parochial church has one of these, who is a kind of arch-presbyter, and has all the inferior priests and deacons, as well as the secular affairs of the parish, under his care and government. The office of the inferior priests is to supply that of the *Komos* in their absence, and, when present, to assist them in divine service. They have another order of ecclesiastics called *Debtaris*, who are a kind of Jewish Levites, or chanters, and assist at the public offices of the church. All these orders are allowed to marry, even after they have

[1] *Encycl. Brit.*—BROUGHTON's *Hist. Libr.* and Mr BRUCE's *Travels*, p. 145.

[2] *Encycl. Brit.*....1 Cor. xv. 39.

been ordained priests; and, which is more singular, some even of their religious orders or monks, who are numerous, are allowed the same privilege, but those who observe celibacy are commonly in greater esteem.[1]

A full and circumstantial account of the religion of the Abyssinians may be seen in the *Theologia Æthiopica* of Gregory the Abyssinian, published by Fabricius, in his "*Lux Evangelii toti Orbi exoriens*," p. 716, where there is also a list of all the writers who have given accounts of the Abyssinians.

A Confession of their Faith was published by *Zaga Zabo*, an Ethiopian bishop, or, perhaps, only a *Komos*, who was sent into Portugal by the emperor David, in the beginning of the seventeenth century. See also their Liturgy, in the 6th vol. of the *Bibliotheca Patrum*; or, in Portuguese, by *F. Alverez*, chaplain to king John of Portugal, who resided six years in Ethiopia, and wrote the history of that country. This liturgy was afterwards translated into Italian, and an abstract of it may be seen in English, in *Dr. Pagitt's Christianography*.[2]

[1] *Modern Univ. Hist.* vol. xv. pp. 145—149, and 157.

[2] P. 102, &c. Their liturgy is not in the vulgar tongue, but in the *Old Ethiopic*, which is said to have a great affinity to the Hebrew and Chaldee.

## DISTINGUISHING DOCTRINE OF THE WHOLE SECT.

Thus these *Monophysites*, both Asiatic and African, differ from other Christian societies, whether of the Greek or Latin communion, and from each other, in several points, both of doctrine and worship; though the principal reason of their separation lies in the opinion which they entertain concerning the *nature* and *person* of Jesus Christ. Following the doctrine of *Dioscorus*, *Barsuma*, *Xenias*, *Fullo*, and others, whom they consider as the heads, or chief ornaments of their sect, they maintain that in Christ the *divine* and *human nature* were reduced into one, and consequently reject both the decrees of the council of *Chalcedon*, and the famous letter of *Leo* the *Great*.

That, however, they may not seem to have the least inclination towards the doctrine of *Eutyches*, which they profess to reject with the most ardent zeal, they propose their own system with the utmost caution and circumspection, and hold the following obscure principles:—that the *two natures* are united in Christ without either *confusion* or *mixture;* so that though the nature of our Saviour be really *one*, yet it is at the same time *twofold* and *compound*. By this declaration, it appears, that those who look upon the difference between the *Monophysites* and the Greek and Latin churches, rather as a dispute about *words* than *things*, are not so far mistaken as some have

imagined. The truth is, that the terms used by the Monophysites are something more than equivocal; they are contradictory. It may also be observed, that those who pretend to hold a middle path between the doctrines of *Nestorius* and *Eutyches*, were greatly embarrassed, as it was almost impossible to oppose the one, without adopting, or at least appearing to adopt, the other.—But, be that as it may, "both the Asiatic and African Monophysites of the present times are, generally speaking, so deeply sunk in ignorance, that their attachment to the doctrine by which they are distinguished from other Christian societies, is rather founded on their own obstinacy, and on the authority of their ancestors, than on any other circumstance; nor do they even pretend to appeal, in its behalf, to reason and argument."[1]

UNSUCCESSFUL ATTEMPTS OF THE CHURCH OF ROME TO CONVERT THEM.—Thus situated, the votaries of Rome might well suppose that the Monophysites would become an easy prey, and be readily brought under the papal yoke; and they seem to have been no less indefatigable in attempting the subjection of the African Monophysites, than of those in Asia. The Portuguese having opened a passage into the country of the Abyssinians in the fifteenth century, this was thought to be a favourable occasion for

[1] Dr. MOSHEIM's *Eccl. Hist.* vol. iv. pp. 262-3.

extending the influence and authority of the Roman pontiff. Accordingly, *John Bermudes* was sent into Ethiopia for this purpose; and, that he might appear with a certain degree of dignity, he was clothed with the title of *Patriarch of the Abyssinians.* The same important commission was afterwards given to several Jesuits; and, at first, several circumstances seemed to promise them a successful and happy ministry. But the event did not answer this fond expectation, for the Abyssinians stood so firm to the faith of their ancestors, that towards the end of the sixteenth century, the Jesuits had almost lost all hopes of succeeding in that quarter.

The attention of the Romanists was next directed to the *Copts;* and, in 1562, *Christopher Roderic,* a Jesuit of note, was sent by Pope Pius IV. to propagate the cause of Popery among that people. But this ecclesiastic, notwithstanding the rich presents and subtle arguments by which he attempted to change the sentiments and shake the constancy of *Gabriel,* the Coptic patriarch, returned to Rome, with no other effect of his embassy than fair words, and a few compliments. Towards the end of the same century, and during the pontificate of Clement the VIII., an embassy from Gabriel, another *Coptic* patriarch of Alexandria, appeared at Rome, and was considered as a subject of triumph and boasting by the creatures of the Pope; but the more candid and sensible, even of the Romanists, looked upon this embassy as merely a stratagem of the Jesuits,

with a view to induce the Abyssinians to follow the pretended example of that patriarch, to whom they are accustomed to look up with respect and veneration. One thing, however, is certain, that, notwithstanding that ignorance and poverty which must expose the Copts to the seductions of sophistry and gain, they have all along stood firm to their principles; and, from that time to the present day, have ever made an obstinate resistance to all the promises, presents, and attempts, that have been employed by the papal missionaries to bring them under the Roman yoke.

About the beginning of the seventeenth century, the Portuguese Jesuits renewed the mission to Abyssinia, under the most auspicious encouragement; for the emperor *Susneius*, alias *Seltam Seguid*, took them under his protection, created one of them, *Alphonso Mendez*, patriarch of the Abyssinians, and not only swore allegiance to the Roman pontiff in 1626, but also obliged his subjects to forsake the rites and tenets of their ancestors, and to embrace the doctrine and worship of the Romish Church.

But the *new patriarch* ruined, by his intemperate zeal, imprudence, and arrogance, the cause in which he had embarked, and soon occasioned the total subversion of the Roman pontiff's authority and jurisdiction, which had at length been established upon solid foundations. So exasperated was the monarch at the violent proceedings of Mendez and his brethren, that in 1631 he annulled the orders he had formerly given in favour of

Popery; and his son *Basilides*, in 1634, banished them, together with all Europeans connected with the mission, from his dominions, treating them with the greatest rigour and severity. From this period the very name of Rome, its religion, and its pontiff, have all along been objects of peculiar aversion among the Abyssinians; every art that the Romanists have since then fallen upon, and every attempt they have made to recover the footing they had thus lost in Abyssinia, has hitherto proved unsuccessful; nor have the pontiffs, or their votaries, been as yet able to calm the resentment of that exasperated nation, or to conquer its aversion to the worship and jurisdiction of the Church of Rome. So groundless is the assertion, that the emperor of Abyssinia embraced the communion of Rome in 1712, having previously made offer of his submission to Pope Clement the XI., that, so lately as about the middle of last century, "the edict prohibiting all Europeans to enter into Ethiopia, was still in force, and was executed with the greatest severity. Even the Turks are included in this prohibition; and, what is still more remarkable, the Egyptian Monophysites, who have once entered within the Abyssinian territories, are not allowed to return into their own country."[1]

[1] Dr. MOSHEIM's *Eccl. Hist.* vol. v. p. 143, note (x) where see more on this subject.

THE

# ARMENIAN CHURCH.

It appears highly probable, that both the *Greater* and the *Lesser Armenia* were enlightened with the knowledge of the truth in the first century, or early in the second; but the Armenian Church was not completely formed till the beginning of the fourth, when *Gregory*, the son of *Anax*, who is commonly called the *Enlightener*, from his having dispelled the darkness of the Armenian superstitions, converted to Christianity *Tiridates*, king of Armenia, and all the nobles of his court. [1]

In consequence of this, Gregory was consecrated bishop of the Armenians, by *Leontius*, bishop of Cappadocia, and his ministry was crowned

[1] If, in regard to the time of Gregory's preaching in Armenia, I have differed widely from the Armenians themselves, (see below, p. 424,) I can only say, that I have followed the learned and judicious Dr. Mosheim, (vol. i. p. 337,) who certainly had no interest in antedating their Christianity.

with such success, that the whole province was soon converted to the Christian faith.

From that period Armenia has undergone so many revolutions, that it must appear more remarkable that the Armenians should still persevere in the Christian faith, than that they should deviate in many particulars from the original doctrines of their church. They no longer exist collectively as a nation, once famous for the wealth and luxury of its monarchs; but successively conquered by, and alternately subject to, the Turks, Tartars, and Persians, they have preserved only their native language, (and even it is disused at Constantinople,) and the remembrance of their ancient kingdom. Dispersed over all Asia, and various parts of Europe, they exert their natural genius for trade, principally in speculations as money-changers; and individuals, who gain immense property, prefer living peaceably in Constantinople, to returning into their own country. Like the Jews, they suffer under a foreign dominion, and are forced to fly far from their homes and the tombs of their ancestors, to escape a tyranny by which most of their country has been oppressed by the Turks since the reign of *Selim* the II., in the beginning of the sixteenth century.

The state of the Armenian church underwent a considerable change early in the seventeenth century, in consequence of the incursions of *Abbas the Great*, king of Persia, into Armenia. This prince, to prevent the Turks from approaching

to his frontier, laid waste all that part of Armenia that lay contiguous to his dominions, and ordered the inhabitants to retire into Persia. And, in the general emigration that ensued, the more opulent and better sort of the Armenians removed to *Ispahan*, the capital of Persia, where the generous monarch granted them a beautiful suburb for their residence, with the free exercise of their religion. During the whole of his reign, these happy exiles experienced the most liberal treatment, and enjoyed the sweets of liberty and abundance; but after his death the scene changed; his successors were not equally generous, persecution ensued, and the Armenian church declined daily both in credit and in numbers. "The storm of persecution that arose upon them, shook their constancy; many of them apostatized to the Mohammedan religion, so that it was justly to be feared that this branch of the Armenian church would gradually perish. On the other hand, the state of religion in that church derived considerable advantages from the settlement of a vast number of Armenians in different parts of Europe, for the purposes of commerce. These merchants, who had fixed their residence, during this century, at London, Amsterdam, Marseilles, and Venice, were not unmindful of the interests of religion in their native country. And their situation furnished them with favourable opportunities of exercising their zeal in this good cause, and particularly of supplying their Asiatic brethren with Armenian translations of the Holy

Scriptures, and other theological books, from the European presses, especially from those of England and Holland. These pious and instructive productions, being dispersed among the Armenians who lived under the Persian and Turkish governments, contributed, no doubt, to preserve that illiterate and superstitious people from falling into the most consummate and deplorable ignorance."[1]

DISTINGUISHING DOCTRINES.—The Armenian was considered as a branch of the Greek Church, professing the same faith, and acknowledging the same subjection to the see of Constantinople, till near the middle of the sixth century, when the heresy of the *Monophysites* spread far and wide through Africa and Asia, comprehending the Armenians also among its votaries. But, though the members of this church still agree with the other *Monophysites* in the main doctrine of that sect relating to the *unity* of the divine and human nature in Christ, they differ from them in so many points of faith, worship, and discipline, that they do not hold communion with that branch of the Monophysites who are

[1] Dr. MOSHEIM'S *Eccl. Hist.* vol. v. pp. 261-2. Many religious books, principally Bibles, Liturgies, and the beatific visions of their saints, have also been printed at Venice and Constantinople. In 1704, the Acts of the Apostles were translated into Armenian verse by *Cosmo di Carbognano*; and in 1737 they printed St. Chrysostom's "*Commentary on St. John*," at Constantinople, where the Armenian press is still employed.

*Jacobites* in the more limited sense of that term; nor, I believe, with either the Copts or the Abyssinians.

Sir P. Ricaut, whose long residence, both at Constantinople and Smyrna, enabled him to acquire information in regard to the religious system of the Armenians, gives the following statement of the doctrines of their church:—

"They allow and accept the articles of faith according to the council of *Nice*, and are also acquainted with the Apostles' Creed, which they have in use. As to the *Trinity*, they accord with the Greeks, acknowledging three persons in one divine nature, and that the Holy Ghost proceeds only from the Father." "They believe that Christ descended into hell, and that he freed the souls of all the damned from thence, by the grace and favour of his glorious presence, but not for ever, or by a plenary pardon or remission, but only as reprieved until the end of the world, at which time they shall again be returned unto eternal flames."[1]

He denies that this church is attached to the Eutychian or Monophysite heresy; and, in support of this opinion, produces a translation of its *Tavananh* or Creed, containing the sum of the Armenian faith, which they teach their children, and which is repeated by them in the course of divine service, in the same manner as the Apostles Creed by us. But this instrument is far from

[1] *Present State of the Greek and Armenian Churches*, pp. 409-10.

being conclusive; and on this subject Sir P. departs from the general opinion; yet as they do not seem to hold communion with any of the other branches of Monophysites, and in some things differ so widely from them, I have here introduced the Armenian Church as a separate and distinct article.

M. Du Pin would insinuate, that the Armenians were reconciled to the church of Rome at the council of *Florence*, in the middle of the fifteenth century; but if we attend to the learned and judicious Dr. Mosheim, the scheme of comprehension projected in that council was completely frustrated, not only in regard to the Greek Church, but all the Oriental Churches.[1]

It must, however, be acknowledged, that the subsequent attempts of the Roman missionaries on the faith of the Armenians, have not been altogether without success; and that the French ambassador at Constantinople assembled the Armenian patriarch and some of his bishops there in 1674, and without much difficulty procured from them a confession of their faith very agreeable to the sense of the Roman Church.[2] "How-

[1] M. Du Pin's *Hist. of the Church*, vol. iv. 12mo. p. 161. Dr. Mosheim's *Eccl. Hist.* vol. iii. p. 426.

[2] At the beginning of the last century also, the preaching of the Jesuit missionaries was so successful in the conversion of the Armenian citizens at *Pera*, that their bishops applied to the Porte to procure their suppression, or at least to restrain them, but without effect; for when *Ephraim* the Armenian was telling the Visier of these encroachments of the Roman Catholics, "And what," replied he, "are Roman Catholics but infidels?

soever, I persuade myself," says Sir P. Ricaut, "that were the particulars wherein there is any controversy between the church of England and that of Rome, well stated, according to the capacity of the Armenians, it would not be difficult to procure another confession, at least an explication of their doctrine, with little variety from that of the church of England, so little understanding have these people of controversies;" "the which perhaps would be the sense," adds Sir *P.* "*of most good Christians in the world, who laid aside all prepossessions to a party or tenet.*"[1]

The Armenians believe that neither the souls nor bodies of any saints or prophets departed this life, are in heaven, unless it be the blessed Virgin, and the prophet Elias. Yet, notwithstanding their opinion that the saints shall not be admitted into heaven until the day of judgment, "by a certain imitation of the Greek and Latin churches, they invoke them with prayers, reverence and adore their pictures or images, and burn lamps to them, and candles. The saints which are commonly invoked by them, are all

if the hog be white, red, or black, it is nevertheless a hog; we will not interfere."

[1] Pp. 451-2.— But this confession is not universally received by them; and hence some of them will pretend to maintain transubstantiation, and other tenets of the church of Rome, and others will deny them, declaring that this epitome of their faith was subscribed by only a few of their bishops, and was extorted from them by threats and rewards.

the prophets and apostles, likewise *St. Silvester, St. Savorich*, &c."[1]

WORSHIP, RITES, AND CEREMONIES.—"Their manner of worship is performed after the Eastern fashion, by prostrating their bodies, and kissing the ground three times, (which the Turks likewise practise in their prayers.) At their first entrance into the church, they uncover their heads, and cross themselves three times, but afterwards cover their heads, and sit cross-legged on carpets, after the manner of the Turks. The most part of their public divine service they perform in the morning, before day, which is very commendable, and I have been greatly pleased to meet hundreds of Armenians in a summer morning about sun-rising, returning from their devotions at the

[1] Sir P. RICAUT, p. 443.—Others affirm, that the Armenians are so far from worshipping images, in any sort, that they even excommunicate those who pay them religious veneration, and some think that they have always been of the same sentiments on this head.

See RICTET'S *True and False Religion examined*, translated by Bruce, p. 202.

See also Dr. PAGITT'S *Christianography*, p. 80, where it appears that this is admitted, even by Cardinal *Baronius*.

In the *Nouveaux Memoirs des Missions de la Campagnie de Jesus*, tom. iii. p. 1—218, there is an ample and circumstantial account both of the civil and religious state of the Armenians. Most of the other authors, who have treated of this branch of Ecclesiastical History, are enumerated by Fabricius, in his *Lux Evangelii toti orbi exoriens*, ch. xxxviii. p. 640; to which may be added, *Le Quien's Oriens Christianus*, tom. i. p. 1362.

church, wherein, perhaps, they had spent two hours before, not only on festival, but on ordinary days of work: in like manner, they are very devout on Vigils to feasts, and Saturday evenings, when they all go to church, and, returning home, perfume their houses with incense, and adorn their little pictures with lamps. In their monasteries the whole Psalter of David is read over every twenty-four hours; but, in the cities and parochial churches, it is otherwise observed: for the Psalter is divided into eight divisions, and every division into eight parts; at the end of every one of which is said the *Gloria Patri*, &c."[1]

The *Armenian* is the language that is still used in the services of this church;[2] and in her rites and ceremonies there is so great a resemblance to those of the Greeks, that a particular detail here might be superfluous. Their liturgies also are either essentially the same with those of the Greeks, or are at least ascribed to the same authors. And the fasts which they observe annually are not only more numerous, but kept with greater rigour and mortification than is usual in any other Christian community. "They mix

[1] Sir P. RICAUT, pp. 407-8. M. Tavernier observes, that "they all put off their shoes before they go into church. Nor do the Armenians kneel, as in Europe, but stand all the while upright."---Lib. i. c. 3.

[2] Omnes assistantes linguam Armenicam, quâ utitur Sacerdos, intelligunt."

Cassand. *Litur.* cap. xiii. p. 31. So also *Chitræus*, &c.

the whole course of the year with fasting, but the times seem so confused, and without rule, that they can scarce be recounted, unless by those who live amongst them, and strictly observe them; it being the chief care of the priest, whose learning principally consists in knowing the appointed times of fasting and feasting, the which they never omit on Sundays to publish unto the people."—"They have many other days enjoined them in commemoration of saints, which are so many, that there is not one day in the whole year which is not either appointed for a fast, or noted for a festival." [1]

In addition to these fasts, they fast on Wednesdays and Fridays throughout the year, except in the weeks between Easter and Ascension Day, and in that which follows the feast of the Epiphany.—Their seasons of festivity correspond, in general, with those of other churches, except that they commemorate our Lord's nativity not on the 25th of December, but on the 6th of January, thereby celebrating in one festival his birth, epiphany, and baptism. [2]

[1] Sir P. RICAUT, pp. 419, 422. John *Avediowites*, an Armenian priest, says that they have 156 fast days in the year. See his *Relation of the Religion and Customs of the Armenian Christians* in Dr. Pagitt's *Christianography*, pp. 82-3.

[2] Dr. Cave, speaking of the feast of Christmas in the first part of his *Primitive Christianity*, says, "it seems probable, that for a long time in the East, it was kept in January, under the name and at the general time of the *Epiphania*, (or Theophany,) until, receiving more light in the case from the churches of the West, they changed it to this day," *i. e.* 25th December.

Their most favourite saints, who have each of them a day in the kalendar, are *Surp Savorich*, or St. Gregory, *Surp Chevorich*, or St. Demetrius, *Surp Nicolo*, and *Surp Serchis*, or St. George.

The word *Sacrament* not being understood among the Armenians, Sir P. Ricaut could not ascertain whether they held seven or two. The seven sacraments of the Church of Rome are, however, adopted of course by those of them who receive the Confession of 1674; and, I presume, the assertion in the *Encycl. Brit.*,[1] "that the Armenians have seven sacraments,—baptism, confirmation, penance, the eucharist, extreme unction, orders, and matrimony," should be confined to this part of their church.

They practise the trine immersion, which they consider to be essential to baptism; and, "after baptism, they apply the *Myron* or *Chrism*, anointing the forehead, eyes, ears, breast, palms of the hands, and soles of the feet, with consecrated oil, in form of a cross; and then they administer unto the child the holy eucharist, which they do only by rubbing the lips with it.—*Surp Usiun*, as they call the holy eucharist, they celebrate only on Sundays and festivals, though, on other days, they perform the public services of the church; whereby it appears, that they have other morning services besides that of the communion. They put no water into the wine, nor leaven into the bread, as do the Greeks; and their manner

[1] Art. *Armenia*.

of distributing the communion is by sopping the bread into wine, so that the communicant receives both species together, which is different from the form and custom of the Latin, Greek, and Reformed Churches. They differ from the Greeks in that they administer bread unleavened, made like a wafer; they differ from the Romans, in that they give both species to the laity, which the priest doth by putting his fingers into the chalice, out of which he takes the wafer soaked in the wine, and delivers that unto the communicant."[1]

Their Liturgy was printed at Rome in 1642, with a Latin translation, "but," says Mr Broughton, "the Roman censors have reformed (or corrupted) it in several places."[2]

CHURCH GOVERNMENT AND DISCIPLINE.—When the Armenians withdrew from the communion of the Greek church, they made no change in their ancient episcopal form of church government: they only claimed the privilege of choosing their own spiritual rulers. The name and office of patriarch was continued; but *three*, or according to Sir P. Ricaut, *four* prelates, shared that dignity. The chief of these resides in the monastery at *Ekmiazin*, near *Erivan*, and at the foot of Mount *Ararat*, in Turcomania; his jurisdic-

[1] Sir P. RICAUT, p. 432, &c. For a more full account of the particular institutions and rites of the Armenians, see Gemelli Carreri's *Voyage du tour du Monde*, tom. ii. pp. 4—10, 146, &c.

[2] *Historical Libr.* vol. ii. p. 24.

tion extends over Turcomania, or Armenia Major, and he is said to number among his suffragans no fewer than forty-two archbishops, each of whom may claim the obedience of four or five suffragans.[1] His opulent revenues of 600,000 crowns, are considered only as a fund for his numerous charities; for, though elevated to the highest rank of ecclesiastical power and preferment, he rejects all the splendid insignia of authority; and, in his ordinary dress, and mode of living, he is on a level with the poorest monastic. Nay, the Armenians seem to place much of their religion in fastings and abstinences; and, among the clergy, the higher the degree, the lower they must live, insomuch, that it is said the archbishops live on nothing but pulse.

This prelate is, for the most part, elected to his patriarchal dignity by the suffrages of the bishops assembled at *Ekmiazin*, and his election is confirmed by the solemn approbation of the Persian monarch.

The *second* patriarch of the Armenians, who is called *The Catholic*, and at present acknowledges his subordination to the patriarch of *Ekmiazin*, resides at *Cis*, a city near Tarsus in Cilicia, rules over the churches established in Cappadocia, Cilicia, Cyprus, and Syria, and hath twelve archbishops under his jurisdiction.

The *third*, and last in rank of the Armenian

[1] Father Simon has subjoined to his *Crit. Hist.* (p. 184, &c.) a list of the churches that are subject to this grand patriarch. But this list, though taken from *Uscanus*, an Armenian bishop, is said by Dr. Mosheim to be "defective in many respects."

patriarchs, who has no more than eight or nine bishops under his dominion, resides in the island of *Aghtamar*, or Aghtainan, which is in the midst of the great lake of *Van*, or *Varaspuracan*, "and is looked upon by the other Armenians as the enemy of their church."[1]

"Besides these prelates, who are patriarchs in the true sense of that term, the Armenians have other spiritual leaders, who are honoured with the title of Patriarch; but this indeed is no more than an empty title, unattended with the authority and prerogatives of the patriarchal dignity. Thus, the archbishop of the Armenians, who lives at Constantinople, and whose authority is respected by the churches established in those provinces that form the connection between Europe and Asia, enjoys the title of patriarch. The same denomination is given to the Armenian bishop who resides at Jerusalem; and to the prelate of the same nation, who has his episcopal seat at *Caminic* in Poland, and governs the Armenian churches that are established in Russia, Poland, and the adjacent countries. These bishops assume the title of patriarchs, on account of some peculiar privileges conferred on them by the great patriarch of *Ekmiazin*. For, by an authority derived from this supreme head of the Armenian Church, they are allowed to consecrate bishops, and to make, every third year, and distribute

[1] Dr. MOSHEIM's *Eccles. Hist.* vol. iv. p. 262. It would no doubt have been acceptable to many of the Doctor's readers, had he told them for what reason or reasons this patriarch is thus viewed by the other Armenians.

among their congregations, the holy *Chrism* or ointment, which, according to a constant custom among the Eastern Christians, is the privilege of the patriarch alone."[1]

In the Armenian church, as in the Greek, a monastery is considered as the only proper seminary for dignified ecclesiastics; for it seems to be a tenet of their church, that abstinence in diet, and austerity of manners, should encrease with preferment. Hence, though their priests are permitted to marry once, their patriarchs and *mastabets*, (or martabets) *i. e.* bishops, must remain in a state of strict celibacy; at least, no married priest can be promoted in their church until he shall have become a widower. It is likewise necessary, that their dignified clergy should have assumed the sanctimonious air of an ascetic.

Their monastic discipline is extremely severe. The religious neither eat flesh nor drink wine; they sometimes continue in prayer from midnight till three o'clock in the afternoon, during which time they are required to read the Psalter through, besides many other spiritual exercises.

[1] Dr. Mosheim, as above. Sir P. Ricaut observes, that they have a patriarch likewise at *Smyrna*, and that Armenian patriarchs are appointed for several places subject to the Turks, to please and content them, who require such a chief "wherever trade hath convocated great numbers of the Armenian nation, that they may know from whom they may exact the money and presents at a new investiture, and may charge on him all those *Avanias* or false pretences, which they find most agreeable to their own advantage."---Pp. 391-2.

The orders or regulations by which they are governed are those of St. Gregory, St. Basil, and St. Dominic, the last of which was evidently introduced by the Romish missionaries, who gained a footing in Armenia about the beginning of the fourteenth century.[1] But the abstinence and mortification of conventual ecclesiastics is surpassed by the *Gickniahorè* or hermits, who devote their lives wholly to contemplation, and dwell on the tops of rocks, confined thereunto almost as closely as *Simeon Stylites* was to his pillar.

"Of the Armenian clergy in general, the situation is truly deplorable, as the chief part of their income arises from what we call surplice fees, in the exaction of which they are" (said to be) "encroaching and importunate beyond measure. Their extreme ignorance, even of their own doctrine, is palliated, if possible, by their wretched and abject state. A principal function among them is the reading of prayers over the graves of the deceased, continued even for years, and many of these poor priests are seen daily at Constantinople so occupied, especially in the Armenian cemetery at the *Campo de' morti*."[2]

[1] See below, p. 425.

Sir P. Ricaut says, that in his time there were *ten* monasteries of Armenian monks of the order of St. Dominic, p. 427.

[2] Mr Dallaway's *Constantinople*, p. 387, where may be seen a remarkable instance of the way in which these mortuary compliments are conducted.

MISCELLANEOUS REMARKS.—*Ekmiazin*, the patriarchal seat, is sometimes called *Ouch Chilse*, or the three churches, from the three churches which are built there, in the figure of a triangle, viz. *Ekmiazin*, *Rupsameh*, and *Gayeneh*. It is likewise called *Changlee-Chilse*, or the church with bells, having a privilege to use them, which is never or seldom granted to Christian churches in the East, unless to those in Moldavia, Walachia, on Mount Athos, and in the peninsula of India.

The superstitious veneration with which the Armenians regard the monastery of *Ekmiazin*, in which, as already observed, the chief of their religion resides, is supported by legendary miracles. The more devout make a pilgrimage there once in their lives as a point of conscience, like the Greeks to Jerusalem, and the Mohammedans to Mecca, when they receive, in exchange for their offerings, a salutary benediction, and various endowments.[1]

*Surp Savorich*, or St. Gregory, is so high in esteem among the Armenians, that their patriarch, *Moses* the II., in a synod held in the city of *Tevin*, fixed the year 551, the supposed date of his preaching and of the conversion of their nation to the Christian faith, for the commencement of their era, and made astronomical calculations to regulate their moveable feasts. Ac-

[1] See Sir P. RICAUT, p. 396, &c.

cording therefore to their calculation, the current year (1808) is 1257.

Some of the Armenian provinces embraced the doctrines and discipline of Rome so early as the fourteenth century, under the pontificate of John XXII., who, in the year 1318, sent them a Dominican monk to govern their church, with the title and authority of an archbishop. The episcopal seat of this spiritual ruler was first fixed at *Adorbigana*, in the district of *Soldania;* but was afterwards transferred to *Naxivan*, where it still remains in the hands of the Dominicans, who alone are admitted to that ghostly dignity. The Armenian churches in Poland, who have embraced the faith of Rome, have also their bishop, who resides at *Lemberg*.[1]

[1] Dr. MOSHEIM's *Eccl. Hist.* vol. iv. p. 275.

THE

# NESTORIAN CHURCHES.

NAMES, RISE, HISTORY, &c.—The denomination of Christians now to be considered, who are frequently called *Chaldæans*, from the country where they long principally resided, derive the name of *Nestorians*, by which they are more generally known, from *Nestorius*, a Syrian and patriarch of Constantinople, in the beginning of the fifth century; "a man," says Dr. Mosheim, "remarkable for his learning and eloquence, which were, however, accompanied with much levity, and with intolerable arrogance;" and, it may be added, with violent enmity to all the sectaries.

The occasion of the fatal controversy in which he involved the church, was furnished by Anastasius, who was honoured with his friendship.

This presbyter, in a public discourse, delivered in 424, declaimed warmly against the title of

Θεοτόκος, or *Mother of God*, which was then frequently attributed to the Virgin *Mary* in the controversy with the Arians, giving it as his opinion that the Holy Virgin was rather to be called Χριστότοκος, i. e. *Mother of Christ*, since the Deity can neither be born nor die, and, of consequence, the Son of man alone could derive his birth from an earthly parent. *Nestorius* applauded these sentiments, and explained and defended them in several discourses. But both he and his friend were keenly opposed by certain monks at Constantinople, who maintained that the Son of Mary was *God incarnate*, and excited the zeal and fury of the populace against him, from an idea that he had revived the error of *Paulus Samosatenus* and *Photinus*, who taught that Jesus Christ was a mere man. His discourses were, however, well received in many places, and had the majority on their side, particularly among the monks of Egypt, though in opposition to the sentiments and wishes of *Cyril*, "a man of haughty, turbulent, and imperious temper," who then ruled the see of Alexandria. The consequence was, that Cyril and Nestorius reciprocally anathematized each other;[1] and when there was no prospect of an amicable issue to this dispute, *Theodosius* the younger called a council at Ephesus, A. D. 431, which was the *third general* council in the an-

[1] In a council assembled at Alexandria in 430, Cyril issued twelve anathemas against Nestorius, who excommunicated him in his turn, on the ground of his abetting the Apollinarian heresy, and confounding the two natures of Christ.

nals of the church. In this council Cyril presided, though he was a party concerned, and the avowed enemy of Nestorius; and, in the absence of *John*, bishop of Antioch, and the other eastern bishops, pushed on matters with a lawless violence, so that Nestorius, who refused to obey the summons which called him to appear before a council where every thing was carried on in so irregular and unfair a manner, was judged and condemned without being heard,[1] deprived of his episcopal dignity, and banished to *Petra* in Arabia, and afterwards to *Oasis*, in the deserts of Egypt, where he died in 435,[2] or according to others, not till after 439.

This council, instead of healing these divisions, did but inflame them more and more; for John of Antioch, and the other eastern bishops, for whose arrival Cyril had refused to wait, met at Ephesus, and pronounced against him and *Memnon*, bishop of that city, as severe a sentence as they had thundered against Nestorius. Hence

[1] "His offers of accommodation were refused, his explanations were not read, his submission was rejected, and he was condemned unheard."

Dr. M'LAINE'S note (s) to Dr. MOSHEIM'S *Eccl. Hist.* vol. ii. p. 71. See also *ibid.* p. 69, note (n)

[2] In this I have, as usual, followed Dr. Mosheim. M. Du Pin says, that the "emperor ordered that Nestorius should return to his monastery," which was that of *St. Euprepeus* at Antioch, and that he was afterwards driven from his monastery, and banished to Oasis, in 435, when his books were condemned to the flames. But different authors seem to assign different places as the scenes of his retreat, as well as different dates for death.

arose a new and obstinate dissension between Cyril and the Orientals, with John at their head; this, however, was soon allayed through the interference of the emperor, who persuaded John to conform to the decrees of the Ephesian council; but the commotions, which arose from this fatal controversy, were more durable in the East, where nothing could oppose the progress of Nestorianism. The friends of the persecuted prelate carried his doctrine through all the Oriental provinces, and every where erected congregations which professed an invincible opposition to the decrees of the council of Ephesus. The Persians, among others, opposed Cyril in the most vigorous manner, maintained that *Nestorius* had been unjustly condemned at Ephesus, and charged Cyril with removing that distinction which subsists between the *two natures* in Christ. But nothing tended so much to propagate with rapidity the doctrine of Nestorius, as its being received in the famous school at *Edessa*, where the youth were instructed in the Nestorian tenets; and the writings of Nestorius, and of his masters, the renowned *Theodorus* of *Mopsuestia*, and *Diodorus* of *Tarsus*, were translated from the Greek into the Syriac language, and spread abroad throughout Assyria and Persia. And the famous *Barsumas*, who was ejected out of his place in this school, and consecrated bishop of *Nisibis* in 435, laboured with incredible zeal and dexterity to procure for the Nestorians a solid and permanent footing in Persia, in which he was warmly se-

conded by *Maanes*, bishop of *Ardascira*. So remarkable was the success which crowned the labours of *Barsumas*, that his fame extended throughout the East; and the Nestorians, who still remain in Chaldæa, Persia, Assyria, and the adjacent countries, consider him alone as their parent and founder. Nor did his zeal and activity end here; for he erected a famous school at Nisibis, from whence issued those Nestorian doctors, who, in that and the following centuries, spread abroad their tenets through Egypt, Syria, Arabia, India, Tartary, and China.

In the tenth century the Nestorians extended their spiritual conquests beyond Mount Imaus, and introduced the Christian religion into Tartary, properly so called, and especially into the country called *Karit*, bordering on the northern part of China. The prince of that country, whom they converted to the Christian faith, assumed, according to the vulgar tradition, the name of *John* after his baptism, to which he added the surname of *Presbyter*, from a principle of modesty; whence it is said that his successors were, each of them, called *Presbyter*, or *Prester John*, until the time of *Gengis*, or *Genchiz Khan*.[1]

The Nestorians formed so considerable a body

[1] According to Dr. Mosheim, *Prester John*, whose kingly name was *Ungchan*, was a Nestorian priest, who invaded that country about the end of the eleventh century; and it was his immediate successor that was deposed by *Genchiz Khan*, towards the end of the following century.

See his *Eccles. Hist.* vol. iii. p. 9, &c.

of Christians, that the Romanists were industrious in their endeavours to reduce them under the papal yoke; and, with this view, *Innocent* IV., in 1246, and *Nicolas* III., in 1278, used their utmost efforts by means of Franciscan and Dominican missionaries, but without success.

However, about the middle of the fifteenth century, these missionaries gained over to their communion a small number of Nestorians, whom they formed into a congregation or church; the patriarchs or bishops of which reside in the city of *Amida* or *Diarbeker*, and successively assume the name of *Joseph*.[1]

In the earliest ages of Nestorianism, the various branches of that numerous and powerful sect were under the spiritual jurisdiction of the *Catholic* or patriarch of Babylon, a vague appellation, which has been successively applied to the sees of *Seleucia*, *Ctesiphon*, and *Bagdad*,[2] but who now resides at *Mousul*. But, in the sixteenth century, the Nestorians were divided into two

[1] Dr. MOSHEIM's *Eccl. Hist.* vol. iv. p. 274.—Not having access at present to the authorities which Dr. M. here produces, and having not yet observed this conversion noticed by any other author of credit, I am at a loss to know how to reconcile this with vol. v. p. 264, where he seems to write as if it had not taken place till about the middle of the seventeenth century. I have, however, preferred the earlier date.

[2] Hence, according to M. Du Pin and others, their first episcopal sees were at *Seleucia* and *Ctesiphonte*, whence they were removed to Bagdad, on the conquest of Persia by the Mohammedans. M. Du Pin likewise observes, that they have a patriarch at *Antioch*.

Some think that *Mousul* stands on the scite of the ancient Nineveh.

sects; for, in 1551, a warm dispute arose among them about the creation of a new patriarch, *Simeon Barmamas*, or *Barmana*, being proposed by one party, and *Sulaka*, otherwise named *Siud*, earnestly desired by the other; when the latter, to support his pretensions the more effectually, repaired to Rome, and was consecrated patriarch in 1553, by Pope Julius III., whose jurisdiction he had acknowledged, and to whose commands he had promised unlimited submission and obedience. Upon this new Chaldean patriarch's return to his own country, Julius sent with him several persons skilled in the Syriac language, to assist him in establishing and extending the papal empire among the Nestorians; and, from that time, that unhappy people have been divided into two factions, and have often been involved in the greatest dangers and difficulties, by the jarring sentiments and perpetual quarrels of their patriarchs. In 1555, *Simeon Denha*, archbishop of *Gelu*, adopted the party of the fugitive patriarch, who had embraced the communion of the Latin Church; and, being afterwards chosen patriarch himself, fixed his residence in the city of *Van* or *Ormia*, in the mountainous parts of Persia, where his successors still continue, and are all distinguished by the name of *Simeon*;[1] but they seem of late to have withdrawn themselves from their communion with the Church of Rome.

The great Nestorian pontiffs, who form the

[1] *Sulaka*, their first patriarch, was named *John*, upon his consecration by Pope Julius.

opposite party, and who have, since 1559, been distinguished by the general denomination of *Elias*, and reside constantly at *Mousul*, look with an hostile eye on this little patriarch: but since 1617, the bishops of *Ormus* have been in so low and declining a state, both in point of opulence and credit, that they are no longer in a condition to excite the envy of their brethren at *Mousul*, whose spiritual dominion is very extensive, taking in a great part of Asia, and comprehending also within its circuit the Arabian Nestorians, as also the Christians of St. Thomas, who dwell along the coast of Malabar. [1]

In the beginning of the seventeenth century, Elias II., bishop of Mousul, discovered a desire to bring about a reconciliation between the Nestorians and the Church of Rome; and, with that view, sent two private embassies to the Pope in 1607 and 1610. Elias III., likewise in 1657, addressed a letter to the congregation *De propaganda Fide*, in which he intimated his readiness to join with the Church of Rome, "on condition that the Pope would allow the Nestorians a place of public worship in that city, and would abstain from all attempts to alter the doctrine or discipline of that

[1] The Nestorians are said to take the name of *Eastern* Christians exclusively; and they doubtless have some claim to it, as comparatively few other native Christians reside east of the Tigris, except Armenians, who, like the Jews, are to be found in most countries wherein any thing is to be made by trade and commerce.

sect." But it does not appear that the Nestorians were received, on these terms, into the communion of the Romish Church, or that the bishops of Mousul have been, since that period, at all solicitous about the friendship or good-will of the Roman pontiff; on the contrary, they seem to persist in their refusal to enter into the communion of the Church of Rome.

The Nestorian bishops of Ormus likewise, since their withdrawing from the jurisdiction of the Roman Church, have sent the Pope a confession of their faith, giving a clear idea of their religious tenets and institutions, and have made repeated proposals of reconciliation. "But these proposals were little attended to by the court of Rome, which was either owing to its dislike of the doctrine of these Nestorians, or to that contempt which their poverty and want of influence excited in the pontiffs, whose ambition and avidity aimed at acquisitions of more consequence."[1]

DISTINGUISHING DOCTRINES, &c.—The Nestorians have several doctrines, as well as some religious ceremonies and institutions, that are peculiar to themselves. But the main points that distinguish them from all other Christian societies, besides their believing that the Virgin Mary was not the mother of our Lord as *God*, but only as *man*, are, their persuasion that Nestorius was unjustly condemned by the council of Ephesus,[2]

[1] Dr. MOSHEIM, vol. v. p. 264.

[2] They, of course, reject all the general councils subsequent to that of Ephesus.

and their firm attachment to the doctrine of that prelate, who maintained that there were not only two *natures*, but also two distinct *persons* in the Son of God.

"In the earlier ages of the church, this error was looked upon as of the most momentous and pernicious kind; but in our times it is esteemed of less consequence, by persons of the greatest weight and authority in theological matters, even among the Roman Catholic doctors. They consider this whole controversy as a dispute about words, and the opinion of Nestorius as a nominal, rather than a real heresy; *i. e.* as an error arising rather from the words he employed, than from his intention in the use of them. It is true, indeed, that the Chaldæans attribute to Christ two *natures*, and even two *persons;* but they correct what may seem rash in this expression, by adding, that these natures and persons are so closely and intimately united, that they have only one *aspect*. Now, the word *barsopa*, by which they express this aspect, is precisely of the same signification with the Greek word προσωπον, which signifies a *person;* and from hence it is evident, that they attached to the word *aspect* the same idea that we attach to the word *person*, and that they understood by the word *person*, precisely what we understand by the term *nature*. However that be, we must observe here, to the lasting honour of the Nestorians, that, of all the Christian societies established in the East, they have been the most careful and successful in

avoiding a multitude of superstitious opinions and practices that have infected the Greek and Latin Churches."[1]

Although the Nestorians have fixed their habitations chiefly in Mesopotamia and the adjacent countries, they are to be found throughout the east of Asia, as in Tartary, India, &c. in greater numbers than any other sect of Christians, whence they not only call themselves *the Eastern Christians*, as already observed, but are sometimes so called, κατ' ἐξοχην, by others. And, although they speak the languages of the different countries wherein they reside, they all, even the Christians of St. Thomas, use only the Chaldee or Syriac in their Liturgies and church-services. Father Simon, who had a manuscript copy of their Liturgies, tells us, that they are three in number, viz. "That of the *Twelve Apostles*; that of *Theodorus* of Mopsuestia, sirnamed *the Interpreter*; and a third under the name of *St. Nestorius*."[2]

They celebrate the Eucharist with leavened bread, and administer it in both kinds: they do not worship images, and they allow their clergy

[1] Dr. Mosheim's *Eccl. Hist.* vol. iv. p. 264, where see the works to which he refers for further information on this subject. See also *ibid.* in vol. ii. pp. 73-4, their doctrine as it was determined in several councils assembled at *Seleucia* in the fifth century.

[2] They may be seen, as translated into Latin by *Masius*, in the 4th vol. of the *Bibliotheca Patrum*.

to marry once, twice, and even thrice;[1] but whether this liberty extends to the regular clergy, I have not yet been able to ascertain.

Their monks are habited in a black gown, tied with a leathern girdle, and wear a blue turban; and their nuns must be forty years old before they take the monastic habit, which is much the same with that of the monks, except that they tie a kind of black veil about their heads, and about their chins.[2]

[1] "Sacerdotes, mortuâ primâ uxore, secundas et ulteriores faciunt nuptias."---Tho. a Jesu, *lib.* vii.

[2] Sergius, the person, or one of the persons, supposed to have assisted Mohammed in writing the *Koran*, is said to have been a Nestorian monk.---See above, p. 234.

THE

# NESTORIANS OF MALABAR,

USUALLY CALLED

## THE CHRISTIANS OF ST. THOMAS.

With regard to the Nestorians who inhabit the coast of Malabar and Travancore, and are commonly called the *Christians of St. Thomas*, and, by some, the *St. Thomè Christians*, there exists much difference of opinion as to their origin. The Portuguese, who first opened the navigation of India, in the fifteenth century, and found them seated there for ages, assert that St. Thomas, the apostle, preached the gospel in India; [1] and that

[1] Tradition says, that the Indian missionary, St. Thomas, an apostle, a Manichæan, or an Armenian merchant, suffered martyrdom in the city of Maabar, or *Meliapour*, near Madras, on the coast of Coromandel, which the Portuguese call the town of *St. Thomas*, where a grand and stately cathedral or church was erected to his memory. Besides this town, the Christians of St. Thomas formerly inhabited Cranganore, Negapatan, Angamala, &c. But most of the Christians within the archbishoprick of this last place, which was the ancient Metropolitan see, are now said to be in communion with the see of Rome.

these are the descendants of his proselytes, whose faith had been subsequently perverted by the unwary admission of Nestorian bishops from Mousul. Others observe, that Mar, or St. Thomè, is considered by the Nestorians as the first who introduced Christianity into Malabar in the fifth or sixth century, and as their first bishop and founder, from whom they derive the name of *St. Thomè Christians;* and others, that they were originally a colony of Nestorians, who fled from the dominions of the Greek emperors, after Theodosius the II. had commenced the prosecution of that sect. But Mr Gibbon asserts, on the authority of St. Jerome, that the Indian missionary St. Thomas, whoever he was, was famous as early as his time. Now, Jerome died in 420; consequently, the sect established in Malabar by St. Thomas, could not have been that of Nestorius. Yet Mr G. himself appears to have overlooked this inconsistency. But whatever may have been the particular time of their arrival, little doubt can remain that it was at an early period of Christianity, and that they were originally a colony from Syria, when, to historical dates we add "the name of Syrians retained by them, their distinct features and complexion somewhat fairer than the rest of the Malabars, the style of their building, especially their churches, but, above all, the general use of the Syrian, or rather Chaldean language, which is preserved to this day in all their religious functions, even in those churches which have since embraced the Roman rites, and

that to-this day they take their Christian and family names from the Syrian and Chaldean idiom." [1]

They suffered innumerable vexations, and the most grievous persecutions from the Romish priests, while the Portuguese possessed the chief settlements on the coast of Malabar; but neither artifice nor violence could engage them to embrace the communion of Rome, till about the end of the sixteenth century, when *Don Alexis De Menezes*, archbishop of *Goa*, calling the Jesuits to his assistance, and using the most violent and unwarrantable means, [2] obliged the greater part of this unhappy and reluctant people to adopt the religion of Rome, and to acknowledge the Pope's supreme jurisdiction; against both of which acts they had always expressed the utmost abhorrence. [3] But when *Cochin* was taken by the

[1] Account of the *St. Thomè Christians* on the coast of Malabar, by F. WREDE, Esq. in vol. vii. of the *Asiatic Researches*.

[2] For an account of the *Christians of St. Thomas*, and of the rough methods employed by Menezes to gain them over to the Church of Rome, see GEDDES's *Ch. Hist. of Malabar*, and LA CROZE's *Histoire du Christianisme des Indes*, in 2 vols. 12mo. 1758.

[3] Their ancient faith seems to have differed very widely from the faith of the modern Church of Rome; for, in the 14th decree of the Synod of *Diamper*, held by *Menezes* in 1599, most of their church-offices and other books are condemned for containing doctrines contrary to the Roman faith; and particular notice is there taken of their contradicting the doctrine of the Church of Rome on the point of transubstantiation.

See Bishop PATRICK's *Full View of the Doctrines and Practices of the Ancient Church relating to the Eucharist*, &c. 4to. p. 115.

Dutch in 1663, and the Portuguese were driven out of these quarters, while those of the native Christians who still adhered to the Church of Rome were tolerated and treated with indulgence, the persecuted Nestorians resumed their primitive liberty, and were reinstated in the privilege of serving God without molestation, according to their consciences. These blessings they continue to enjoy, and Mr Wredè reckons thirty-two churches, who, he observes, still adhere to the doctrines of Nestorius, but he contrasts the misery of the present race with the opulence of their ancestors.

On the other hand, the Rev. Dr. Buchanan, Vice-Provost of the College of *Fort-William*, who visited these Christians in 1806, and counts fifty-five churches in *Malayala*[1] denies that they are Nestorians, and observes that their doctrines "are contained in a very few articles, and are not at variance in essentials with the doctrines of the Church of England. They are usually denominated *Jacobitæ*,[2] but they differ in ceremonial from the church of that name in Syria, and in-

[1] *Malayala* comprehends the mountains and the whole region within them, from Cape Comorin to Cape Illi. Whereas the province of *Malabar*, commonly so called, contains only the northern districts, not including the country of *Travancore*.

[2] Their Liturgy, Dr. B. tells us, is derived from that of the early church of Antioch, called "*Liturgia Jacobi Apostoli*."—And, according to Mr. Gibbon, "The Jacobites themselves had rather deduce their name and pedigree from St. James the Apostle."—*The Decline and Fall*, &c. vol. viii. p. 351, note 129.

deed from any existing church in the world.—Their proper designation, and that which is sanctioned by their own use, is *Syrian Christians*, or *The Syrian Church of Malayala*." Yet the Doctor remarks, that they acknowledge "the patriarch of Antioch," and that they are connected with certain churches in Mesopotamia and Syria, 215 in number, and labouring under circumstances of discouragement and distress: but he does not say whether it is to the *Greek* or the *Jacobite* patriarch of Antioch that they are subject.

Dr. Mosheim observes, that before, or about the middle of the last century, the Jacobites had gained over to their communion a part of the Nestorians in India; if then these Christians, as we are now told, have rejected the doctrine of Nestorius, and are known by the name of *Jacobitæ*, while, at the same time, they acknowledge a patriarch of Antioch, may we hence conclude that they are now, as a body, to be ranked in the number of Jacobites, and that it is the *Jacobite* patriarch whom they acknowledge? Such a conclusion may no doubt be drawn, notwithstanding what Dr. B. has said as to their differing from them "in ceremonial," for this they may do, and yet agree with them *in doctrine*. But, considering the long and steady adherence of the Christians in India to the Nestorian doctrine, and that the missionaries of the Church of Rome could never prevail on any considerable part of them to forsake it, without using for that end the most violent and unwarrantable means, I have not ven-

tured to depart from the generally received opinion of their still being Nestorians; and I conclude, of course, that it is the *Nestorian* patriarch whom they acknowledge.[1] Let it not, however, be understood, that I thus mean to call in question Dr. B.'s veracity, or his attention and discernment; I only hesitate to admit his account of these churches, till I find it stated in more definite and explicit language, or in terms better calculated to afford conviction or satisfaction. I would likewise observe here, in justice to him, that the only account of his visit to these Christians, and of his report concerning them, that I have yet been able to meet with, is that given in the *Christian Observer* for October 1807.

I do not profess to know the particular object of the founders of the *travelling* fellowships in Oxford and Cambridge; but if it was to ascertain the existence, circumstances, situation, &c. of Christians in the East, and elsewhere, and to further the cause of true religion in the remoter corners of the world, as I think it very likely to have been, it is doubtless a matter of very serious regret, that so few of those who have held such fellowships, have essentially promoted the object of their founders. With such establishments for such purposes, and with various other means of

[1] It has already been observed, that Du Pin mentions a Nestorian patriarch of *Antioch*; but, were there no such patriarch at this day, there might be no great improbability in supposing the Christians of Malayala to give that title to the pontiff of *Mousul*.

knowledge and usefulness, what a pity is it that we should still be left in a great measure to conjecture in regard to the state and principles of the different Eastern Churches at this day, and that so little should yet have been done by us to alleviate the sufferings, correct the errors, enlarge the knowledge, and brighten the prospects of our Christian brethren in the East!

What Du Pin remarks of the history of the Greeks of the sixteenth century, may be said of the history of the Greek and Eastern Churches in general at this day,—that it is that "with which we are very little acquainted, and which we concern ourselves but little about."

So lame, indeed, and imperfect are the best accounts which we have of the Greeks and their Church, the most distinguished and best known of all the Eastern Churches, that an eminent and respectable divine of that communion, was pleased to observe, in writing the author of this work, after perusing his MS. on the subject of these Churches, that he had "not met, in any foreign publication, so good and so exact a description of the Greek Church, and which has afforded him so much pleasure and information at the same time," &c. as that here presented to the reader, in a state very considerably improved by this divine's remarks and corrections, and by his also kindly supplying the author with further means of valuable and authentic information. Aware that some, if not many, readers are but ill qualified to judge for themselves of the correctness of what is here

said on the subject of these Churches, and not being at liberty to publish the name of the writer of this letter, through whose kind assistance this account of them is, in a great measure, what they will now find it, I have conceived it in a manner a duty which I owe to them, to lay before them his opinion of it, with a view to their satisfaction; and if I have any other motive for so doing, it is that I might thus rouse others, on their perceiving how much we have yet to learn on this subject, to more minute enquiries into the present state and condition of those to whom, or to whose forefathers and predecessors, we are all very highly indebted, for as much as it was through the Greek and Eastern Christians that the light of the gospel was first communicated to us, and, of course, that we derive all the comforts and blessings which we enjoy from our religion.

END OF VOLUME FIRST.

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